LE DEVOIR IS WRONG • editorial, page 4

PASSOVER ISSUE • 28 PAGES • 2 SECTIONS

CANADA'S
NATIONAL
JEWISH
NEWSPAPER

THE CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
WEDNESDAY, APRIL 2, 1969
Erev Pesach (Passover Eve) 5729

Passover: Thursday April 3d
and Friday April 4th
Candlelighting:
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LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • 15¢ • WEDNESDAY, APRIL 2, 1969

Shazar memo to Nixon

MIDEA NEGOTIATIONS STARTED

SMILING, DAPPER GOLDA REJECTING FOREIGN DIKTAT IN MIDEAST.-Israel's Prime Minister (left) shown with Dr. Yaacov Herzog and Yigal Allon, making her historic statement on Sunday.

SOVIET JEWISH OFFICER KILLED AT CHINA FRONT

London (JCNS) - An officer with an evident Jewish name is among the list of casualties published by the Soviet authorities this week after the clashes with Chinese forces over the disputed Damansky Island on the Ussuri River on the Manchurian-Siberian border area, writes the JCNS special correspondent on East European affairs.

He is first lieutenant Lev Mankovsky. People in the Soviet Union with the surnames Mankovsky and Mankovitz are predominantly Jewish. His first name Lev also points to his being a Jew.

"Izvestia", the Soviet Government's daily newspaper, published on Saturday statements on the clashes by members of the public, with a declaration by Colonel A. Rabinovicz receiving pride of place as an authority that Damamsky Island belongs to the Soviet Union.

Writing from Zaporozhe, in the Ukraine, Colonel Rabinovicz, who is now retired, recalled his service at this border post in 1929 and said: "There was never the slightest doubt among the border guards that Damansky Island was ours, a Soviet island. We protected it just as the younger generation of border guards is now doing."

CJN MONTREAL EDITION UNIVERSALLY ACCLAIMED

THE CANADIAN JEWISH NEWS has been flooded this week with phone calls of congratulations from its many friends and readers wishing it well upon its new venture: the publication of a Quebec edition with head office in Montreal.

In its tenth year, THE CANADIAN JEWISH NEWS has risen swiftly in popularity because of its uniqueness and correct, as well as thorough, interpretation of events both locally and elsewhere.

In Quebec it has made its mark for its analyses and understanding of the developments in that province, and for the comprehensive manner in presenting the predominantly French culture of la Belle Province to a sympathetic Jewish community.

THE CANADIAN JEWISH NEWS, a non-political, non-subsidized, independent Jewish weekly, is the only Jewish newspaper appearing in English regularly, 52 weeks a year, in Ontario and Quebec.

Having a separate, Quebec edition, to appear soon, will allow THE CANADIAN JEWISH NEWS to follow in detail the progress of a province facing but forward and upward.

Commentary

by M. J. Nurenberger

HONEST BROKERS

A popular anecdote circulating at the United Nations tells the story of an elderly Jew who came to U Thant with the suggestion of how to solve the world's problems. According to your program, he told the Secretary General, Russia and the United States want to solve the Israeli-Arab war. Yet they among themselves are in continuous conflict since World War II. Therefore it would be a good idea to bring the Arabs and Jews together to solve the Russian-American conflict. Also perhaps it may be helpful to have the Pakistani and Hindus solve the Biafra-Nigeria conflict and in turn the Biafrans and Nigerians should bring together the Chinese and Russians. Thus if nations in conflict refusing to discuss the problems dividing them are busy with somebody else's issues, they may wind up being friends. There is no greater attraction than gossiping about the other man's weakness.

* * *

This is the lighter side of the talks at East River relating to the Four Power meeting about the Middle East. The serious aspect of these negotiations indicate two lines of possible development in the next few weeks.

First, it is important to mention the American document submitted to the Big Powers which also was made available to Israel, Egypt and Jordan. For the first time this American document makes publicly a stipulation about Jerusalem that it remain united under Israeli rule. For, in mentioning Jerusalem, the United States makes clear that one must be sure "the legal, religious and civil rights of Jordan" be preserved in the Old City. If one has to stress this position, it means that tacitly the Israeli point of view of a united Jerusalem is accepted.

This perhaps is why President Nasser became so angry last weekend and claimed the Arabs would not renounce an inch of territory conquered by Israel during the Six Day War.

That Russia and France have agreed to discuss the Middle East problem with the Americans on the basis of this document shows that Moscow and Paris also accept, a priori, the fact that Jerusalem should not be divided again.

However it seems that this concession to Israel along with some minor border rectifications are, so far, the only points on which all Four Powers may agree eventually--if they do agree. For the American document also speaks of "fruits of military conquest" that should not be absorbed by Israel.

Still the American document demands that the Israel-Arab conflict must be terminated by an contractual agreement between the parties and one basic principle of this agreement must be the establishment of secure and mutually acceptable borders.

* * *

This week at the United Nations, during the debate about the last Israel sortie into Jordan, the United States made clear she would condemn Israeli attacks only if the resolution simultaneously criticizes Arab terrorism. This apparently is the new American position in the pursuit of an Arab-Israeli accommodation.

* * *

Is Russia ready for peace? This is the sixty-four-dollar question. Is she ready for peace not only in the Middle East but also in Vietnam and on the banks of the Amor River? Is she afraid of China? Will she accept some American suggestions both in Vietnam and in the Middle East in order to be sure Washington does not play ball with Peking?

To me it seems that Moscow is preparing her people for a confrontation with China. Therefore she may be probing for a way to disengage herself from all other entanglements in order to concentrate upon what she considers the greatest threat, to her empire.

If this is so—only if it is so—one can expect any serious developments from the Four Power meetings and Israel.

* * *

Yet there are others at the United Nations who believe Russia will not make any concessions because it is her contention that Washington under Nixon requires her help in settling the Vietnam problem and in turn she can exact any price for such initiative.

In my opinion, Russia will not succeed in selling the Viet Cong to America nor will the United States prevail upon Israel to renounce its security as a "favor" to America.

AT EISENHOWER FUNERAL.-Israeli President Zalman Shazar.

ISRAEL NOT BUDGING

by the CJN diplomatic editor

Washington, D.C. (exclusive).-It is perhaps one of those accidents of history that change so many situations in the political life of nations: the funeral of the great American who liberated Europe from the Nazi scourge has given occasion to the most complicated Middle East negotiations yet.

The demise of Dwight D. Eisenhower, former President of the United States who led the Allied coalition to victory against Hitler, was noted in the Israeli press and in Jewish circles in North America with the kind of affection that Jews held for the man who finished the Hitlerite rule in Europe. The Government of Israel dispatched here President Zalman Shazar who attended the funeral together with other heads of state.

President Shazar brought with him, according to diplomatic sources, a message to President Nixon in which the Government of Israel conveyed its unequivocal stand on a peace settlement in Israel that must not be a repetition of the armistice agreements or an imposed diktat which would exchange Israeli security for some concessions Russia may accord the United States elsewhere.

The fact that the United States, in the working paper submitted to the Big Four, tacitly accepted Israeli rule over Jerusalem as permanent with some guarantees for "Jordanian rights" has not changed the Israeli point of view. The negotiations, say the leaders of Israel, must be directed toward a definite peace arrangement.

In the information imparted to President Nixon prior to his consultation with Charles De Gaulle following the Eisenhower funeral, the Israelis made it clear that they remember how Eisenhower had been misled in 1956 by the Russians and the Arabs. Before then, Israel, in 1948 and 1949, had agreed to armistice paliatives and had not insisted on peace pacts.

AMBASSADOR CONFIRMS STAND

(In Toronto Sunday evening, at a reception tendered for him by the Jewish community, Israel's new Ambassador to Canada, the Hon. Ephraim Evron, declared that his government will not agree to anything imposed upon it by the Big Two or the Big Four.

(The point involved, Evron continued, is recognition by the Arab governments of the existence of the State of Israel. Once this plateau is reached, Evron said, the Middle East impasse will be terminated.)

However diplomatic observers in the American capital say that Charles De Gaulle, President of France, is trying to sell America a package deal: some concessions in a possible Vietnam peace deal in exchange for American cooperation in imposing a new peace in the Middle East which practically would be a repetition of the unfortunate withdrawal of 1957 when Eisenhower high-pressured Israel into evacuation of Sinai in Gaza.

Pensions for nazi victims

Duesseldorf (JCNS) - A federal administrative court in Kassel has decided that certain categories of Israeli citizens are not eligible for German pensions.

Apart from exceptional personal reasons, the ruling applies to Israeli citizens who emigrated during the Nazi regime but then returned to West Germany after the Second World War only to settle a second time in Israel later.

Passover 5729

Passover 5729 will be ushered in this evening, Wednesday, April 2nd, with the traditional Seder. The Festival of Freedom will continue through Thursday, April 10th.

The offices of The Canadian Jewish News will be closed: Thursday, April 3rd, and Friday, April 4th; Wednesday, April 9th, and Thursday, April 10th.

Next week's issue of The Canadian Jewish News will appear on Tuesday, April 8th.

All advertising copy must be in Monday morning, April 7th.

FOR ONE JERUSALEM

U.S. POSITION

WASHINGTON - The United States has circulated tentative suggestions for a Middle East settlement that imply leaving all of Jerusalem under Israeli rule but giving Jordan some say in the city's life.

Diplomats say the American paper had been submitted to the Soviet Union, France and Britain in preparation for a Big Four meeting.

American officials have discounted published reports that the United States had put forward any formal proposals. They have downgraded the status of the working paper as much as possible, apparently to avoid the accusation that Washington is becoming a party to efforts to impose a settlement on the Middle East.

The paper has also been dispatched to Israel, Egypt and Jordan, drawing criticism from both sides. Its language, diplomatic informants said, is deliberately ambiguous to allow greater flexibility in interpretation for later changes.

The informants said that the American paper speaks simply of a unified Jerusalem and then goes on to mention giving Jordan some voice in the economic, social and political life of the city. The implication to both Western and Middle Eastern diplomats is that Israel would retain control of the unified city.

"There is no mention of a change in ownership," said a diplomat, "so I guess the present ownership is accepted." Other diplomats commented that there would be no need to mention special Jordanian rights unless Israel were to retain full control, in the American view.

Israel's objections are said to have focused primarily on American mention of international peace-keeping arrangements to guarantee rights of navigation and of demilitarized zones along the Arab-Israel frontiers, and on implications that Arab refugees should be given a choice of whether they want to return to their former lands now occupied by Israel or to be compensated for the land they have lost.

CORRIDOR MENTIONED

Arab objections are said to have focused primarily on American suggestions that there be some "rectification" before the war of June, 1967, which the Arabs want restored in their entirety. Some Arab diplomats are also apparently upset that the American paper speaks of "contractual agreements" and direct negotiations between the Arabs and Israelis, though at a later date.

The reaction of Soviet officials was not disclosed.

ISRAEL REJECTS OFFER

JERUSALEM - Israel on Sunday formally rejected in advance any Big Four recommendation on the Middle East that conflicts with her vital interests, rights and security.

In a statement issued after a Cabinet meeting, the Government said that it specifically opposed "any settlement and any procedure that is not agreed upon by the governments concerned."

The statement, which included a summary of Israel's own position, left no doubt about the Government's opposition to the very concept of a meeting of the Big Four -- the United States, the Soviet Union, Britain and France.

"Israel entirely opposes the plan to convene the representatives of states that lie outside the Middle East in order to prepare recommendations concerning the region," it said.

"Such a procedure," the statement continued, "undermines the responsibility devolving on the states of the region to attain peace among themselves."

The exposition of Israel's attitude toward the proposed meeting of Big Four envoys was unusual for its length and firmness.

It represented a formal and unequivocal certification of what the Premier, Mrs. Golda Meir, has been saying at almost every public appearance since she took office nearly two weeks ago.

FOLLOWS EBAN'S REPORT

The statement also followed a detailed report by Foreign Minister Abba Eban to the Cabinet of his recent talks with President Nixon and other officials in Washington and London.

Israeli officials, disappointed in Mr. Eban's failure to persuade American officials to forgo the projected talks, have watched subsequent developments with little enthusiasm.

Reported American proposals indicate that Washington remains committed to contractually binding agreements between Israel and the Arab states.

NATO OFFICER NEO-NAZI

Bonn, W. Germany (JCNS) - A senior West German NATO officer is said to be a member of the extremist National Democratic Party, according to reports here. He is Capt. Ernst Thomsen, a naval officer on the staff of NATO Headquarters in Kiel, and is said to be a candidate of the NDP in next September's general election. He also is the Deputy Chief of Staff in the NATO Operations and Training Department for the Allied Baltic Naval Forces.

Thomsen will contest a seat in Erckernfoerder in Schleswigholstein. His belonging to NDP was confirmed last Friday by the Defense Ministry in this city.

The officer's three-year tour of duty at Kiel was scheduled to terminate next October. However he left yesterday.

The question of his NDP membership had no bearing upon his earlier recall, a Bonn spokesman said.

At present there are about 1,000 members of the extreme Right Wing NDP serving in the West German Armed Forces, according to informed circles here.

LARGEST MIDEAST CHURCH IN ISRAEL

London (JCNS) - Almost fifteen years after the Vatican had decided to build the Basilica of the Annunciation in Nazareth -- the largest church in the Middle East -- the building was consecrated last week by Cardinal Gabriel Barrona, head of the Vatican Congregation for Religious Education.

About eighty artists participated in the completion of the internal design of the Basilica which contains nine altars. Architect was Prof. Giovanni Muzio of Italy; builders, Solel Boneh.

Moshe Colbi of the Israeli Ministry for Religious Affairs was the sole representative who spoke at the opening ceremony.

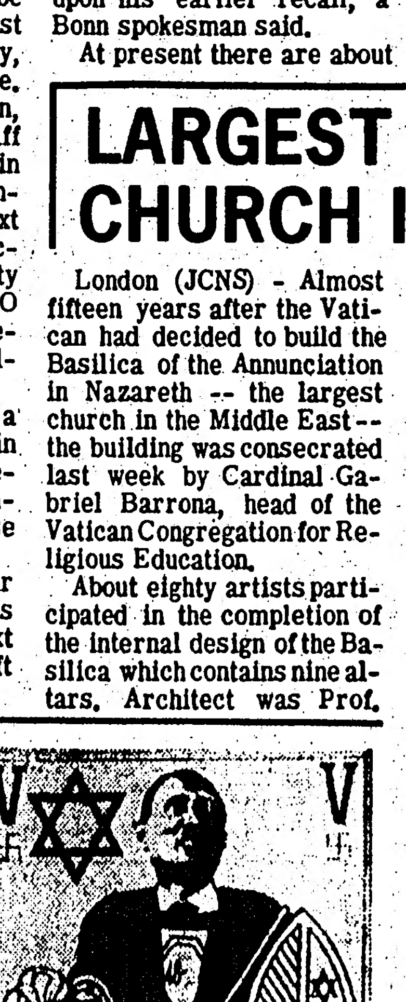
DAYAN WARNS ISRAEL TO BE SET FOR WAR

TEL AVIV, Defense Minister Moshe Dayan warned that Israel faced new tests from her Arab neighbors and declared: "We can't waste a day preparing ourselves for the possible battle that might come."

"The Arab public may push their leaders to act," he said. "We have to assure ourselves that we can hold on to the cease-fire lines and also fight successfully against the guerrillas."

Mr. Dayan appealed, however, for increased coexistence with the Arabs in the occupied areas, saying: "We must not let any single incident block the progress of coexistence between the sea and the Jordan River."

Mr. Dayan spoke as he and the Finance Minister, Zev Sharef, opened a drive to raise $85.7-million in bonds—a third of the cost of Phantom jet fighter-bombers from the United States. Jews abroad will foot the rest of the bill.



A poster displayed at a Beirut high school. The top head is that of Israel's Defence Minister, Mr. Moshe Dayan. The other is that of Hitler

Despite pressure

by Baruch Ber

ISRAEL ECONOMY BOOMING

The Israel economy is back again on the path it followed so long and so faithfully. The meagre years of the recession are over and we are once again expecting a yearly growth of around 9 per cent.

There was no period in the history of the State except the years 1965-67 when the average yearly growth of the economy was less than 9 per cent. This figure is meaningful when compared to that of other countries. In the period of 1955-66, for which comparative data are available, only Japan's economy grew faster than Israel's, and that only slightly. The rest of the Northern Hemisphere did far worse. Even the Gross National Product of Western Germany grew by only 5.3 per cent yearly in that period; that of the U.S.A. by 3.5 per cent and of the U.K. by 2.9 per cent.

Not all of this growth in production resulted in an equivalent increase in the standard of living. The population of 650,000 in 1948 grew by a net immigration of 1.1 million and by a natural increase of 640,000, bringing the total up to 2.4 million in the old territory by the end of 1967. Personal consumption, therefore, did not grow as quickly as over-all production. Consumption per head of population increased by an average 4.9 per cent yearly, as against 2 per cent in the U.K. and the U.S.A., and 4.3 per cent in Western Germany.

Much of this has been possible only with the help of world Jewry. But outside help alone does not explain this high rate of growth. Many other countries have proved unable to use such help to best advantage. And Israel has had to use a large part of its human and material resources for defence purposes.

Israel today is a country supplying nearly all its needs in final products. While imports of fuel and industrial raw materials are large--and grows as production grows--imports of final products are rather marginal except in machinery and means of transport. We produce our own food and weave our own clothes--and refrigerate and wash them in our own household appliances.

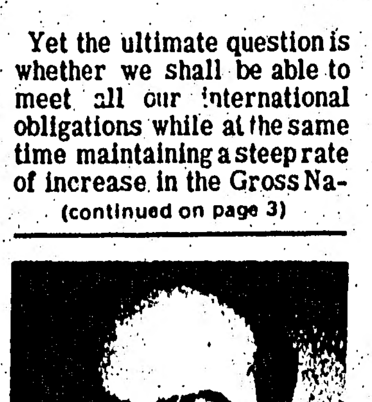
Any country can achieve self-sufficiency in production if it is willing to cut the demands of its people rigorously enough. Israel did not do so. Personal consumption reached $935 per head in 1966, to be compared with $898 in the Netherlands and $1,172 in the U.K. Yet out of the $935 each Israeli consumed in 1966, less than $35 worth was directly imported.

We did not do badly in exports either. For every pound's worth of goods we sold abroad in 1950, we sold L15 in 1967-an average annual increase of more than 17 per cent. Not that this commendably large increase in exports solved our balance of trade problems. The figures of 1967 are not quite meaningful as the recession caused imports to fall disproportionately. But in 1966 we still had a trade deficit of L40 million as against L110 million in 1950.

Even if this 1966 figure is unduly large, it is in this field that the key to Israel's economic future is hidden. No dearth of foreign currency is troubling the country at present. One even dares hope that in the near future Israel's friends will not be less forthcoming with material help than they have been of late.

Yet the ultimate question is whether we shall be able to meet all our international obligations while at the same time maintaining a steep rate of increase in the Gross Na-

(continued on page 3)



CONFIRMS ISRAEL'S STAND ON PEACE. - Ambassador Ephraim Evron told Torontonians Sunday night at a reception in his honor: Arabs must recognize Israel.

TALKS ROCK WEST EUROPEAN UNION

Trouble is brewing in the Western European Union. France has chosen to see as a challenge the conference called to discuss the situation in the Middle East and has taken up the supposed challenge in a classic diplomatic manner. The French Cabinet is now to decide on its weapons. Will France boycott the WEU or even resign membership?

All seven members, Britain and the Common Market Six, not long ago agreed that closer political consultation was desirable but Paris asked for time to consider, the other six agreeing immediately to voluntary consultations.

Were the Middle East consultations rapidly arranged by British Foreign Minister Michael Stewart a voluntary and informal get-together or an illegal meeting because of the absence of France?

On the face of it this would appear to be a legal tussle in which France, conscious of its great legal tradition and always anxious to see the rules observed, is determined to see justice done. But deep down it is a political prestige struggle, maybe even a power struggle, between France and Britain.

General de Gaulle sees Britain's move as a stratagem designed to undermine his policy of blocking British involvement in Europe. France's partners have never made any bones about their disapproval of the General's tactics and he himself appears inclined to make an issue of it.

The way in which Paris is handling the present crisis makes more evident than ever the General's political motives for opposing British membership of the Common Market. One can but wonder at the pettiness of France and its anxiety about a rival it could well cope with. To this extent the WEU crisis is as superfluous as anything could be.

Relations between Britain and France have reached a low and European integration has reached a dangerous bend.

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Tel Aviv (JCNS) Mr. David Ben-Gurion, the former Israeli Prime Minister and Minister of Defence, created a storm in the Knesset Standing Committee last week by forcefully insisting on his right to carry the name of "Rafi Parliamentary Group".

In vain did the Labour members of the Committee try to convince him that Rafi had merged with Mapai and Achdut Avoda to form the Israel Labour Party.

Mr. Ben-Gurion declared: "I have been elected as Rafi and I remained Rafi. I obtained 96,000 votes in the last elections. If some of my comrades decided to merge with another party, this is their business; it cannot deny me the right to be Rafi. If, in the coming elections, I appear on a list, it will be the Rafi list".

MONTREAL NOTES

FASHION PRESENTATION

The Canadian premiere of the All-Israel Fashion Show will be held at a luncheon under the sponsorship of the Women's Division, Montreal Israel Bonds Organization, Wednesday, April 30th, at the Queen Elizabeth Hotel. Mrs. Heddy Mazliach will stage, coordinate and accessorize the show. Mrs. Esta Berlind, chairman, will preside at the luncheon. Mrs. Claire Grief is vice chairman of the event.

OBSERVE ANNIVERSARY

The Jewish community of Montreal will observe the 26th anniversary of the Warsaw Ghetto Uprising, Monday evening, April 14th, at Shaar Hashomayim Synagogue.

Yuri Suhl, Polish born novelist, will speak in Yiddish; Rabbi Jacob Weinberg, Dean of Ner Israel Rabbinical College of Toronto, will speak in English. Also participating will be Col Dov Sinai, Israel Consul General in Montreal.

Religious services and the lighting of the six memorial candles, symbolic of the six million Jews killed during World War II, will be conducted by Rabbi P. Hirschprung with the assistance of Cantor Solomon Gisser. Cosponsors are Canadian Jewish Congress, Labor Zionist Movement, Zionist Organization of Canada, Zionist Revisionist Organization, Mizrachi Hapoel Hamizrachi, B'nai B'rith, Association of Survivors of Nazi Oppression, Federation of Polish Jews, Association of Bergen Belsen Survivors, synagogues and fraternal organizations.

FASHIONS

Women's Auxiliary, Jewish Convalescent Hospital, will present a fashion show, Tuesday evening, April 15th.

ISRAELI STARS FEATURED IN TORONTO.-For the first time on the North American continent, Naomi Pinkus (right) and Benno Schwartz, both of the Israel National Opera Company, will perform at a concert in Eaton Auditorium this coming Saturday evening, April 12th, under the sponsorship of B. Borochov Branch 124, Farband Labor Zionist Order.

Jerusalem-born Naomi Pinkus is well known to Israeli audiences for her many appearances in opera, recitals, concerts and on Yol Yisraél broadcasts. Beno Schwartz, who completed his musical training at the Yassi and Bucharest Conservatories, settled in Israel four years ago and has since appeared with the Israel National Opera, the Haifa Symphony and the Israel Chamber Ensemble.

SINAI REINFORCED

Tel Aviv (JCNS) - In view of the tense situation along the Suez Canal front, Israel is reinforcing her armoured forces in Sinai and plans to hold large scale divisional manoeuvres there.

This was stated here by General Ezer Weizmann, the Director of Military Operations, speaking to military correspondents.

Israel would continue her efforts to develop and improve her military equipment. The training of armoured, air force and infantry units would be intensified and more stress laid on the training of high quality pilots.

Israel, he added, was continuing to absorb Skyhawk aircraft (being delivered from the United States under a long standing agreement) and would start to absorb the Phantoms on order from the U.S.

General Weizmann stated that the Israel Defence Force's program was based on maintaining the territories the Army now controlled and on strengthening their military hold on those territories, for instance by reinforcing the ceasefire lines.

CANADIAN AND U.S. TOUR CANCELED. - Ida Kaminska, Grand Dame of the Yiddish Theater, has been forced to cancel her performance of Mirele Efros, scheduled at Toronto's Royal Alexandra Theater this coming weekend.

The 69-year-old actress was stricken by a mild heart attack last week in Montreal.

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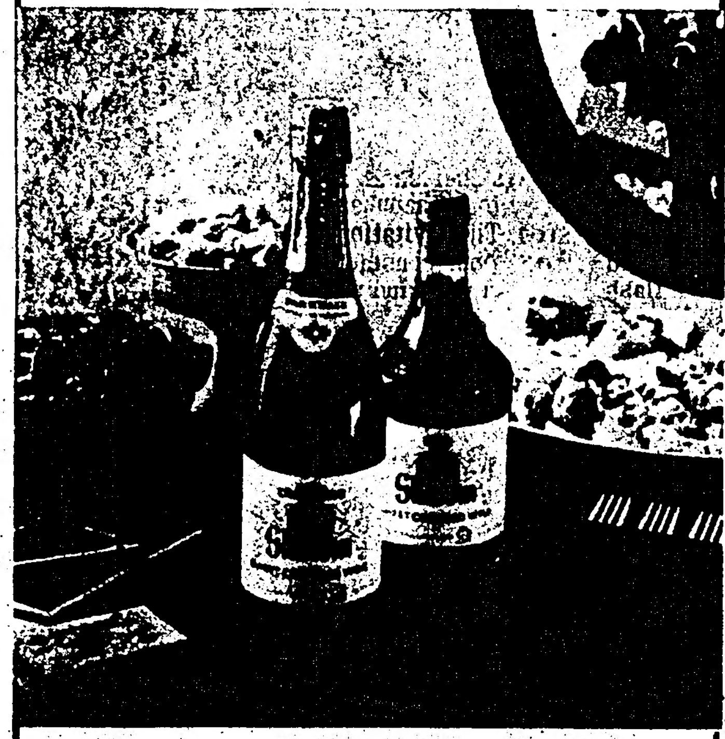

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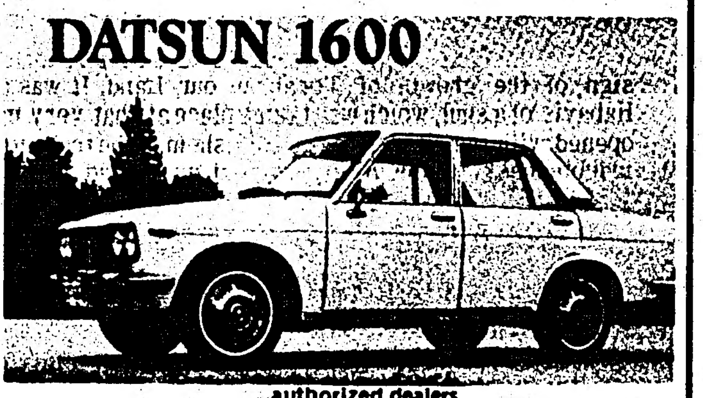

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North Bay	649 Cassells Street	474-4900
Orillia	26 Colborne Street	326-3519
Ottawa	Hampton Park Plaza, Kirkwood & Carling	729-5103
Port Arthur	229 Pearl Street	345-1294
Sudbury	102 Durham Street South	674-3151
Toronto	85 Eglinton Avenue East	487-7161
Welland	76 Division Street	732-1318
Windsor	374 Ouellette Avenue	252-4405

Province of Ontario
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AGITATE ITALIANS

Rome (JCNS) - An "Italian Committee of Solidarity for the Palestinian People" has been formed in Rome to help the propaganda cause of the Arabs. It amounts to a provisional "working group" of twelve people, nearly all of them Italian Communists, without any Arabs.

They include Piero Della Seta, a member of a wealthy Rome Jewish family, who has contributed frequently rabid anti-Zionist articles to "L'Unita", the Italian Communist Party newspaper.

According to a statement, the committee wants to promote "better knowledge among the public of the struggle of the Palestinian people for the liberation of their land from Zionism."

A bi-monthly bulletin, "Palestinian Revolution", is planned by the committee which has not announced its address and has invited potential supporters to send contributions to a Post Office box number.

An office of the Arab League was opened in Rome some months ago.

JNF EMISSARY TO ONTARIO.-Col. Joseph H. Getreuer, recently retired from active army service and now on the General Staff Reserve of the Israel Army, who recently has arrived in Toronto to take up his duties as Jerusalem Emissary with the Jewish National Fund of Canada. His previous assignment on a special mission brought him to Ontario from 1963 to 1965 on leave from the Army.

ISRAEL ECONOMY

(continued from page 1)

tional Product--a thing we must do to retain the technological "equaliser" with Arab numbers and to nourish the hope of western immigration.

Let us assume that the rate of increase in G.N.P., while large still, will be smaller than in the first 20 years. Our international payments will nevertheless be very large because of the necessary increase in imports of fuel and raw materials, and because to secure a yearly growth of 5-6 per cent in production without a proportionate increase in the labour force, one needs large imports of modern equipment. The only solution lies in an even more vigorous expansion of exports.

To achieve this, structural changes are needed in the economy. The policies of the present are somewhat like the stop-go policy so familiar to the English reader. The economy went into a spin in 1964-65 and then was brought to an abrupt halt in 1966-67; now we start spinning again. Exports are already increasing less than expected and imports are increasing steeply.

To correct the situation by more than the alternative use of pep pills and opiates, a larger proportion of the labour force should be employed in the productive branches and a lesser in the (mainly public) services. In the productive branches themselves there should take place a considerable shift from plants geared to local consumption to the production of goods mainly saleable on foreign markets.

A tall order. Neither the present size of the public administration nor the present tax system are geared to it. One would be bound to be rather pessimistic, were it not for the record. In the past 20 years things happened and tasks were filled that were not predictable on the basis of previous performance, nay, they were contrary to the logic of the policies and arrangements that were existing at the time.

To be practical in Israel means not to exclude the unexpected. One dares to predict therefore that in face of the needs, the policies will be changed and a high rate of growth without international bankruptcy will be achieved.

In material circumstances--as distinct from economic policies--Israel is on the verge of an industrial breakthrough. The basic tools and the basic skills are there. This is no longer the semi-colonial industry left behind after 30 years of British colonial administration. It is an industry bursting at its technological seams, knowing what up-to-date production involves, not afraid of the sophistication of science - based products, having at its disposal a generation of managers and engineers trained in the latest wizardry, and lacking no capital if the project is healthy.

An average growth rate of, say, 6 per cent in the next ten years and an accompanying increase in exports is not a matter of creating new possibilities in Israel. It is a matter only of realising existing ones.

TORONTO SYNAGOGUES AND ORGANIZATIONS

BANQUET

The annual Scout and Cub Fathers Banquet of Shaarei Shomayim took place on Wednesday, March 26th.

CONFERENCE

The National Conference of Synagogue Youth of the Union of Orthodox Jewish Congregations of America took place last weekend at Shaarei Shomayim Synagogue.

DONOR DINNER

Shomrai Shaboth Congregation will tender a donor dinner, Monday evening, June 16th. Prizes include a 1969 Mustang car and color TV set.

BROTHERHOOD MEET

The next Brotherhood Breakfast Meeting of Shomrai Shaboth Synagogue takes place Sunday evening, April 13th. Guest speaker will be Rabbi M. Forman of Shaarei Shomayim.

TORAH SHIUR

At the Junior Talmud class on Saturday, April 19th, Rabbi Felder of Shomrai Shaboth will discuss, during the Torah Shiur: Yom Atzmaut -- Israel, Its Sanctity and Place in Halachic Literature.

On Saturday, April 12th, the Rabbi will discuss: Yom Hashoa -- Kidush Hashem, Its Meaning and Halachic Interpretation.

ב"ה

Passover message from Agudath Israel

NEVER AGAIN SLAVES TO IDOLATRY

The following is the text of remarks delivered by Rabbi Moshe Sherer, Executive President of Agudath Israel, at the Prime Minister's Conference of World Jewish Leaders. Present at the Conference held in Jerusalem from January 8 to 12, were heads of major Jewish organizations from twenty six countries, and the leading officials of the Israel government. We believe this to be a major statement of the position of Torah Jewry on some of the most crucial questions of the time. □

THE ISRAELI PRESS HAS MADE MUCH of the fact that this is the first occasion in recent history that the Agudath Israel world movement has taken part in an international conference of this nature.

LET OUR POSITION be crystal-clear: when black clouds hover ominously above the Jewish People, Agudath Israel stands shoulder to shoulder with our Jewish brothers, in spite of the ideological abyss which normally keeps us apart.

OF COURSE Agudath Israel from its very inception has been a voice of dissent in the world Jewish community -- hardly a popular role. But Minister Abba Eban, in speaking of Israel's defense and diplomatic posture before the nations of the world, has unwittingly expressed an axiom of Agudist ideology: "It is much more important to be alive than to be popular."

FOR THE PAST FIFTY YEARS, Agudath Israel has paid the price of unpopularity, for the sake of keeping the Jewish spirit alive. While we must -- being true to our beliefs and true to the Jewish People -- continue to speak in dissent, it is precisely because of the force of our commitment to the Jewish People that we always have, and always shall, respond to any call for united action against a threat to our physical survival.

WHEN I ARRIVED at Lud Airport last Monday to attend this Conference, I was given the most meaningful token of welcome I have ever received -- one I shall always cherish as a sign of the growth of Torah in our Land. It was a copy of an invitation to a Chanukas Habayis of a shul, which was taking place at that very moment in Ein Charod. The invitation opened with the words, "Bezrat Hashem," the traditional acknowledgement of our constant indebtedness to the Almighty, and as I read the text there flashed through my mind an address delivered twenty nine years ago by the distinguished Poniviezhor Rav, Rav Kahaneman. Speaking to an assemblage in Petach Tikvah, the Rav said:

> *My brothers—just wait: the day will come when we will have to engage people to write t'filin and to build a shul for the people of Ein Charod.*

His words, twenty nine years ago, evoked laughter from the cynics and the skeptics: "Ein Charod . . .? a shul in Ein Charod, the symbol of hard-bitten anti-religionists?"

TODAY the good people of Ein Charod have seen -- as did an ancient king -- the handwriting on the wall. They have heard the call that only a Jew can hear, that every Jew must hear, to return to those same sanctities of Jewish tradition they had for so many years rejected. And as the Jews of Ein Charod have turned onto the main road in their way back, thousands of Jews the world over have traveled that road all the way, back to the well-springs of our People's eternal Faith.

MRS. GOLDA MEIR, in addressing this Conference, chanted the refrain: Never Again. She catalogued a long list of disappointments and frustrations that the State of Israel has suffered from the United Nations collectively, and the nations of the world to which Israel had looked for support. And after each case-history of frustration and disappointment she called out, "Never again!"

After hearing this tale of international deceit practiced against the Jewish people, we would do well to catalogue instances of Jewish self-deceit, and to resolve more firmly: "Never again!"

NEVER AGAIN shall we ape the social philosophies of the same nations of the world who have demonstrated their cold and callous indifference to the spilling of Jewish blood.

NEVER AGAIN shall we attempt to model a Jewish society on the values and weltanschauung of those who were ready to see our People cast into the sea.

NEVER AGAIN shall we place our trust in the false gods of Nationalism, Socialism, Liberalism, Humanism, and the broad spectrum of alien ideologies which periodically seduced Jews who misunderstood the hopes and aspirations of our People.

NEVER AGAIN dare we present ourselves to the world as a people which has turned its back on its Law. We went to the nations, our T'nach clutched in our hands, and presented it to them as our deed to this Land, and our right to inhabit it to the end of days. How much stronger our case would be if we could tell the world that this same Law by which we claimed the Land, is truly the Law of the Land.

And if we earnestly seek to undo the frightening pace of assimilation that has been so eloquently described at this Conference; if we wish to open new lines of communication with our young people throughout the world, whether to keep them within our Peoplehood, or to encourage Aliyah, then:

NEVER AGAIN dare we be content to offer gimmicks to our young people in place of authentic, classical Judaism -- the only cohesive force our People has ever known. To paraphrase Minister Eban, if we want our youngsters to take us seriously and to tie themselves to our People and our Land, we cannot sell Jewishness and Peoplehood "like soap and cigarettes." We cannot hold and regain our youth by ladling out nostalgia and sentimentality, mixed with nebulous platitudes: their's is a hunger of the spirit, and we can only satisfy that hunger by offering to them the eternal verities of our Torah.

And if we seek to effectively confront the problem of assimilation, then let the word go out from this Conference that:

NEVER AGAIN shall we tamper with the definition of a Jew. Heaven forbid, that after 4,000 years of knowing who we are, through the darkness and the pain of Golus, there should come forth from Zion a new "Torah" and a new "Jew." Mrs. Meir told us that, "No Jew in the United States can say with certainty that his grandson will be a Jew." I do not challenge the fear expressed in this statement. But, should it be declared in the Land of Israel that a child born of a non-Jewish mother can be a "Jew", then no Jew in Israel can be sure that his grandson will be a Jew.

AS WE COME TO the Ne'ilah of this conference, let us recall the Ne'ilah with which we bring Yom Kippur to a close, when we proclaim "L'shonah habah bi'Yerushalaim." For thousands of years we kept alive the hope expressed to return, because before we said, "Le'shanah habah bi'Yerushalayim," we loudly affirmed: "Sh'ma Yisroel, Hashem Elokeinu, Hashem Echod," and with a fervor unique to that moment we called out seven times: Hashem Hu Ho'Elokim . . . Hashem Hu Ho'Elokim . . ."

WE MUST leave this Conference with one resolve: We have knocked on the door of every power in the world. Why don't we try knocking on the door of the mightiest Power of all, in whose hands lies our salvation: the Melech Mal'chei Ha'melochim, Hakodosh Boruch Hu.

●

For information concerning the activities of Agudath Israel, call 789-5514 or write to Agudath Israel Center, 129 McGillivray Avenue, Toronto 12, Ontario.

הָא לַחְמָא עַנְיָא

"This is the poor bread
which our fathers
ate in the land of Egypt.
Let anyone who is hungry
come in and eat. Let
anyone who is needy come
in and make Passover."

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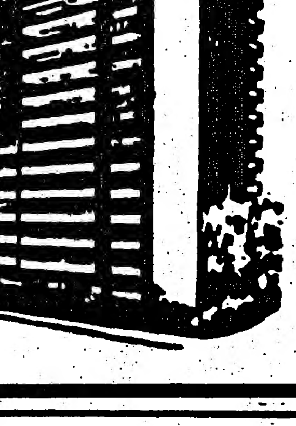

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Passover

WHAT'S FREEDOM?

Once again this evening we celebrate Passover--the exodus from Egyptian slavery. From this evening on, Wednesday, April 2nd, Jews in the Diaspora will observe for eight days the Festival of Freedom marking the first event in recorded history that a people rose to liberate themselves from the shackles of oppression.

As the youngest child in every Jewish family recites tonight the four questions of the Haggadah, of the saga of the Passover miracle, one of the answers to the query--why is this night different from all other nights? --can be: because the events we remember this night made us a people apart for all time.

The Jewish people have taught the world this first lesson of uprising against tyrants. The teachings of this happening thousands of years ago has inspired all legitimate revolutions and has taught generations of freedom fighters to differentiate between true liberation and pseudo-redemption.

There is the authentic, genuine leader of a people: the Moses who is not a speaker; in fact, he stutters. But he is a fighter; he acts; he marches ahead of his army.

There is the definition of freedom, the rejection of all idol worshiping, of all leadership cult. A Jewish approach to democracy and liberty never could acquiesce to such phony brands in politics like Democratic Republic for the Ulbricht Dictatorship, Peoples' Democracy for a Red Fascist regime in Communist Poland or Socialism for a dictatorship such as Nasser's.

As one of the commentators of the Book mentions in connection with the story of Exodus: the concept of freedom is the basis of our division from idol worshipers. Our faith is that of freedom of the individual and of every man's right to live in liberty. There are no great or small peoples in the eyes of Him Who has redeemed Israel. There are no whites or blacks—but human beings born equal. This will remain the message of Passover to all generations that follow.

Wrong Figures

JEWS AND FRENCH

Le Devoir, the respected Montreal newspaper, has reprinted from the periodical, Relations, a remarkable study by P. Ares on the languages of the new Quebeckers in Greater Montreal. In this study, the Jews are listed separately as an ethnic group. An average of 97.3 percent Jews know English and have integrated themselves into the English-speaking community. According to the author, "this phenomenon could be considered an absolute disaster for the survival of French in Montreal."

The writer admits that the recent arrival of many Jewish immigrants whose language is French plus the high percentage of those adept in the two languages among the Jewish community (35.7 percent) make this group the most bilingual after the French Canadians and Russians.

It is remarkable how this study does not take into consideration the fact that:

Many who appear "German" according to their mother tongue can be Jewish as can many of those who consider themselves Russian or of other nationality.

. . There are at least 15,000 Jews, not 1,500, in Montreal whose mother tongue is French. Most of them are from Mediterranean countries and were brought up in the schools of the Alliance. Others came to Canada, during and after the war, from Belgium, France and Switzerland.

Therefore we believe that somewhere along the line Richard Ares had his statistics mixed up and should correct the figures.

Certainly the Jewish community is the first among the bilingual communities in Greater Montreal which always has shown understanding for the French fact in Quebec.

BOOKS OF THE WEEK

by Dr. Arnold Ages

THE KLAN AND NAZIS

THE FARTHER SHORES OF POLITICS
by George Thayer. Musson. 610 pp. $3.50

When the first edition of George Thayer's book came out a couple of years ago I had a tendency to regard his study with a kind of amused interest. But the political and social turbulence which has occurred since its initial appearance makes the book far more important than I had originally thought.

What the author has done, is to produce an exhaustive analysis of some 20 "fringe" groups in the United States. Thayer personally interviewed the leaders of such groups as the American Nazi Party, The Ku Klux Klan, The Christian Right, the Black Nationalists, the Communist Part USA, the News Letters and even the American Vegetarian Society.

The portrait of the radical and reactionary forces in American society which emerges from The Farther Shores Of Politics is an extremely disturbing one. Apparently there are millions of Americans who firmly believe that the United States is currently in the grips of an international Communist conspiracy. At the other end of the political spectrum leftist movements (although numerically weaker) see American society as totally corrupt and in need of revolutionary change, if necessary through violence.

Thayer's book was one of the first to examine the role of students activists in the new fringe groups. At the University of California at Berkeley the first student protests occurred. Led by the volatile Mario Savio, students succeeded in disrupting the operations of the university by demanding free speech, i.e. the use of obscenity. The author mentions that it was possible for radical leaders to summon 3,000 sympathizers so quickly that the latter group became known as "the instant 3,000."

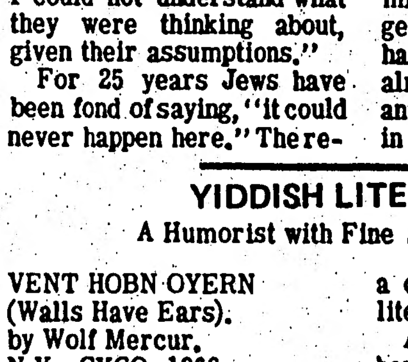
The thing that bothered me most while reading Thayer's account of America's extremist groups was not the chronicling of their insane plans to purify America - but the comments of Dr. Coles, a psychiatrist at Harvard University who is quoted by the author in his epilogue. "Speaking of those on the extreme ends of the spectrum - those advocating black power as well as those advocating white supremacy - he rejected the notion that these people are "lunatics", "kooks", or "psychotics". According to Dr. Coles none of the fringe leaders with whom he came into contact needed to be confined in a mental hospital. "None of them have been either homicidal or suicidal or significantly enough psychotic that I could not understand what they were thinking about, given their assumptions."

For 25 years Jews have been fond of saying, "it could never happen here." The recent upsurge of anti-Semitism in New York City and other American centers coupled with the overt anti-Israelism being cultivated by Arab groups - are phenomena which should not be dismissed by our complacent generation. George Thayer has shown us that there is already a rich field in which anti-Semitism can incubate in the United States.

YIDDISH LITERATURE

A Humorist with Fine Satirical Bite

VENT HOBN OYERN
(Walls Have Ears).
by Wolf Mercur.
N.Y., CYCO, 1968



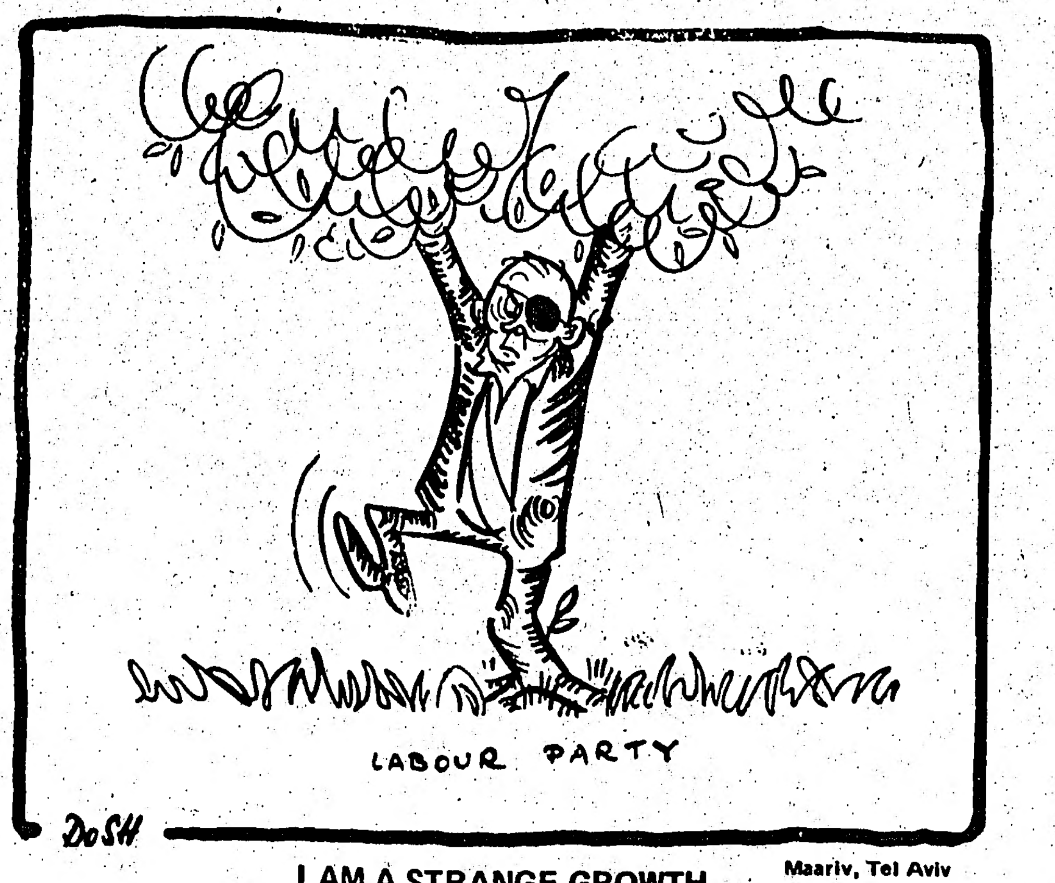
Author of two previously published volumes, the latest book by Wolf Mercur definitely ranks him as a humorist with a fine satirical bite. His is an individual genre of writing in which he uses verse, prose, theatrical sketches with adroitness and punch.

The Yiddish theater has been the author's stomping ground. He was particularly helpful to the late Maurice Schwartz at the time the Yiddish Art Theatre flourished, as his scout, advance agent and publicist. Much of the variegated material in this book records his theater and associative experience with a crackling wit and a crisp literate form of narration.

A number of his pieces have a Jewish sociological tinge, subdued emotional strain, an air of nostalgia for Jewish things past, a twist of thought, incisive characterization. Wolf Mercur is clearly a devotee of Moshe Nadir who is remembered for his gifted, ironic writings and irridescent style. But he is not Nadir's imitator, merely his heir who goes his own literary way.

Another model who may have influenced Mercur was F.P.A. (Franklin P. Adams) whose longtime column, "The Conning Tower," raised the spirit of readers of the Morning World and other newspapers. Yiddish newspapers, on the lookout for interesting features, could benefit by such a versatile column of anecdotal paragraphs, short lyrics, wise comment. Pity that Mercur is not more productive or "exploited."

SAMUEL KREITER



I AM A STRANGE GROWTH

Maariv, Tel Aviv

Israeli Politics

by Moshe Ron

THE YOUNG IN REVOLT

Tel Aviv.- The third conference of the National Religious Party (Mizrachi and Hapoel Hamizrachi) was one of the most critical conferences of the Movement. Even in the festive opening ceremony in Jerusalem, with the participation of 3,000 guests -- among them Chief Rabbis, Cabinet Ministers and Chairmen of public institutions -- there was an atmosphere of tension caused by the young delegates who received 25 percent of the votes in the elections for the Conference and succeeded at a Din Tora to abolish the automatic representation of 137 party leaders, among them their three Ministers and 11 Knesset members who were in attendance.

The following sessions in the "Ohel Shem" Hall here were stormy. First, it was impossible to elect a praesidium and other committees, and the Congress was directed by the Secretary of the Mafdal, Eliezer Gachman, for news of the death of Levi Eshkol had a great influence on the delegates. The Conference was interrupted temporarily and afterwards both conflicting sides began speaking in another language.

In this situation both sides had to relinquish their demands regarding the political question of the "Historic Eretz Israel" and the reorganization of the Party apparatus. The opposition of the youngsters was granted a representation of 22 percent in the new Party bodies and was satisfied with such a compromise. They withdrew their extreme claim on a precise resolution for keeping the Historic Eretz Israel within its present borders. The old Party leader, Moshe Chaim Shapiro, shelved as a compromise for the time being his order for a reorganization of the Party apparatus.

Instead of the demand for the Historic Eretz Israel, a resolution was adopted specifying that Eretz Israel was promised to the Jewish people and should not be divided.

* * * *

This time no rabbis were elected in the new Party executive. Some will be included without the right to vote. The conference was stormy but sometimes mixed with humor. The leader of the Bnei Akiva Yeshivot, Rabbi Zwi Neria, explained why he never visits the Party house in the Ibn Gvirol Street 168, Tel Aviv: "There are many young girls working who wear mini-skirts and I cannot see this."

* * * *

When Geula Rafael, wife of Party leader, Yitzhak Rafael, strongly criticized the Party executive, some delegates shouted, "Your husband is one of them." She retorted, "This is true. But at home he does not make any mistakes, only in the Party executive."

The son of the Mizrachi leader Dr. Israel Shlomo Ben Meir (Rosenberg), Dr. Yehuda Rosenberg, a professor at Yeshiva University in New York, came especially to the Party conference to oppose his father who is a Vice Minister. The son, one of the opposition leaders of the youngsters, attacked the Party executive in which his father is a prominent member.

Shlomo Zalman Shragai, a leader of the Mizrachi Movement and former member of the executive of the Jewish Agency, refused to speak at the conference as protest against his dismissal from his post in the Jewish Agency.

The party leader, Dr. Josef Burg, Minister of Social Welfare in the Israeli Government, said in his speech there are three things which are acquired by pain: Eretz Israel; the Tora; Paradise. "Imagine the pains of a party which stands for all these three things."

* * * *

After the death of Premier Levi Eshkol, the General Secretary of the Labor Party, Pinchas Sapir, came to the Conference to meet the party leader, Moshe Chaim Shapiro. He sought his opinion about his proposal to choose Mrs. Golda Meir successor of the late Eshkol.

Shapiro told Sapir that in order to reach "peace" with the opposition of the younger group, he accorded them a representation of 22 percent in the new Party institutions. Sapir answered with a smile: "I have also accorded Rafi a representation of 22 percent in the institutions of the Labor Party and you can see what "peace" I have."

The conference ended without commotion. It elected a new executive of 440 members. It was stressed that the National Religious Party comprises today over 100,000 members. The Movement has created many kibbutzim, moshavim and educational and economic institutions.

* * * *

Instead of one general secretary there will be three Party secretaries: David Beit Arye; Eliezer Gachman; Josef Drori (from the Bnei Akiva Movement). Knesset member Yitzhak Rafael will head the election staff of the Party. There are rumors about personal changes in the Government: Michael Chazani instead of Minister Burg; former secretary of the Religious Kibbutz Movement, Simcha Friedman, in place of Moshe Unna. There are rumors too that the Minister of Religious Affairs, Dr. Zerach Warhaftig, will relinquish his office in the Government and become Professor at Bar Ilan University. There are differences of opinion between Dr. Warhaftig and Shapiro regarding the policy pertaining to the occupied territories. Warhaftig is a "hawk" and Shapiro a "dove". Warhaftig thinks that Shapiro has accomplished the union with the moderate Lamifne Group in the Party in order to strengthen the majority in his fraction which is against the Greater Eretz Israel.

Like other parties, the leaders of the National Religious Party are accused of refusing to relinquish their offices to younger functionaries. But, also in this area, in time of elections the old leaders succeed. The Conference has adopted a resolution that from now on Party functionaries could serve only three terms in public offices; afterwards they will require a majority for being elected to further terms. But this is only theory; the future will show if this "numerus clausus" really will be executed.

KEEP SMILING

THANKS LOADS

An airplane mechanic, about to leave the base on a short furlough, was offered a ride to Lydda Airport by one of the pilots. Although he had never been up in a plane before, he gladly accepted and they soon were on their way in a small observation plane. It was a rough flight but when they landed at Lydda, the thoroughly shaken up mechanic managed to say: "Thanks for both rides!"

"Why, you had only one," returned the pilot.

"Two," moaned the passenger, "my first and my last."

ALL'S WELL

Rehovoth, the passenger plane that brought the late Chaim Weizmann to New York City for the dinner given in his honor in the spring of 1949, was the first El Al plane to cross the Atlantic. Just before it left New York for the first lap of its flight to pick up the President, a member of the plane's crew noticed there were four typographical errors in the Hebrew lettering on the plane which was purchased in the United States. One of the pilots who had had some experience dodging anti-aircraft fire, began to worry. "With a spelling job as bad as that," he said, "our men at Lydda might feel in the mood to take a shot at it thinking it a disguised enemy craft." The others on board hastily agreed. The Israel Consulate in Paris, the next stopover, was contacted immediately and when the Rehovoth landed after a successful crossing at Le Bourget, there was a Hebrew-speaking sign painter on hand who took care of the "adjustments".

ON THE HEAD

"What is a truce?" asked a six-year-old boy?

"A truce," replied his brother, "is when an Arab plane flies overhead and you don't have to run for shelter."

ASK THE RABBI

a JCNS featurette

Q. I read that the rabbinate will not allow a public swimming pool to open in Jerusalem on the Sabbath. What is the reason for this? May one have a bath on Sabbath?

A. According to the Talmudic sources, it is forbidden to bathe the whole body in hot water on the Sabbath (Sabbath 39b), because this might lead inadvertently to heating water on the Sabbath. Swimming is forbidden in a river on the Sabbath (Mishnah Betzah 5,2), the reason given (Betzah 36b) being that this may lead to the fashioning of a swimming bladder. (It might be worthwhile noting that in this passage, too, it is stated that it is forbidden to dance on Sabbaths and Festivals because this may lead to the fashioning of a musical instrument.) Yet the medieval authorities permit it on the grounds that "nowadays" we are no longer skilled in the art of fashioning musical instruments. (Tosafists Betzah 30a).

However, the Talmud (Sabbath 40b-41a) limits the prohibition to swimming in the river and permits it in a swimming pool, provided that the latter has a rim around its edge. This is the ruling of Maimonides (Sabbath 23,5) and the Shulchan Aruch (Orah Hayim 339, 2). Possibly the rabbinate in Jerusalem hold that the swimming pool does not qualify as a pool with a "rim" or perhaps they are concerned about the risk of other offences against the Sabbath rules (smoking, for example), being committed around the pool.

* * * *

Q. My husband is a Gentile, but we wish our boy to be barmitzvah in synagogue. Is this possible, and can my husband be present?

A. The Barmitzvah ceremony itself is of a medieval origin. But the idea it expresses - that a boy attains his religious majority at the age of 13 - is much older and is frequently referred to in the Talmudic literature, e.g., in Ethics of the Fathers 5,21. According to traditional Jewish law your boy is Jewish, since you are Jewish and the principle in Barmitzvah ("son of mitzvah," i.e., one obliged to carry out the precepts of Judaism) applies to him. Indeed, it is as much a religious duty for him to be Barmitzvah in synagogue as it is for any other Jewish boy. (Some Reform groups, however, do not have the Barmitzvah ceremony at all.) There is no objection to your husband being present. Though, of course, he cannot take any part in the synagogue proceedings. Liberal Jews accept a boy as Jewish even if only the father is Jewish.

* * * *

Q. We have always gone to our grandparents for the Seder, but they are getting old now. I would like to have my own Seder, but am afraid my Hebrew is poor.

A. By all means conduct the Seder in English (some reasonable English translations with commentary are now available). This certainly applies to the recital, though you might make an attempt to say the blessings and grace after meals in Hebrew. The Code (Orach Chaim 473, Isserlis) rules that the Haggada should "be said in a language which the woman and children understand, or at least the explanations should be given in such language" (it being assumed that the men understood Hebrew!). Some latter-day rabbis, including the otherwise conservative Chatam Sopher, adopted the practice of reciting the Haggada both in Hebrew and in the vernacular. Rabbi Jacob ben Yehuda Hazan of London, one of the earliest known English rabbinic authorities (13th century), is said to have recited the entire Haggada in English.

the lively arts

THEATRE
MUSIC
FILM

by D. COHN

* Robert Wise, director who helped The Sound of Music with the biggest box office take in theater history, had acquired The Life That Late He Led, the 1967 biography of Cole Porter, written by his longtime friend George Eels.

* David Oistrakh, Soviet-Jewish violinist, will receive the honorary doctor of music degree at Cambridge University on June 5th.

* "Perhaps my greatest problem is my name," says Shuly Nathan. "It is so closely connected with Jerusalem of Gold and the songs of the Six Day War, that it makes it difficult for the public to recognize the distinctive singing style I am trying to develop. I am trying to move away from songs written in our time -- at least the type known as Pop or Rock songs -- and reach out to ethnic folklore of the various Jewish communities. The ones I love best are those of the Sephardim, sung in Ladino, and those of the Yemenites, Greek and Yugoslavian folksongs are also among my favorites."

Shuly Nathan is a petite, pretty girl of twenty-two. She has been a professional singer for almost two years -- "Ever since Jerusalem of Gold." She lives in a student flat with two other girls. "Some people think I make a fortune, but that just isn't true. For one thing, I refuse to sing more than twice a week -- my own life and studies are as important to me as my career, and both would suffer if I performed every night."

Shuly Nathan was born in England. Her family came to Israel in 1949. Her career had its beginnings when she was 16 and bought her first guitar. "I bought it out of my own savings, and paid for a few months of lessons myself; since then I've been picking up playing methods and improving my technique by listening to guitarists -- 'live' and on records.

"Of course, my family background helped prepare me for my career. My father, Joshua Baurenfreund, is a painter and teaches painting in Tel Aviv. My mother, whose maiden name, Nathan, I use, is a ceramicist and her father was a well known tenor in Austria before World War II."

When Shuly was in the army working as a teacher in the campaign to stamp out adult illiteracy, she sang on radio programs for amateurs. Naomi Shemer, the songwriter heard her and asked her to sing Jerusalem of Gold, which she had been commissioned to write for the Israel Song Festival. "I worked on that song for three months -- it was my first professional performance and I had to learn how to sing, play and act on stage all at once. I was hoping that it would be a success, of course, but I never dreamed it would become so much of a success."

How does she choose her songs? "I try to pick out songs with a folklore theme, songs that seem to have a chance of being sung for many years and not forgotten after a few weeks on the Hit Parade.

Much of her time is spent studying musical theory and voice development at the Rubin Academy where she is a first year student. "The studies are to improve both my voice and my understanding of the songs I sing. As I hope to continue performing for as long as I am able, all I can learn now will help me get better over the years."

* The Balcony, by Jean Genet, is a hit in Haifa.

* Dan Greenburg, who's made a lot of people hold their sides with such books as How to Be a Jewish Mother, and, How to Make Yourself Miserable, will have a pair of one-acters done off Broadway: Arf; The Great Airplane Snatch. Paula Prentiss will star in both and she will be directed by her husband, Richard Benjamin, with whom she appeared in last season's television series, He and She.

Benjamin played on Broadway in Neil Simon's Star-Spangled Girl. Both now are in Guaymas, Mexico, working under the direction of Mike Nichols on the filming of Catch 22.

Arf, quoting Greenburg, is the story of a dog who is taught to be a woman. The Great Airplane Snatch is about a young man who is held hostage aboard an airliner by a pilot and a stewardess.

The Benjamins, who are married eight years, met while they were both at Northwestern University. "We're very objective about each other. He directed me at college and he directs my life, too; I take to it very well."

David Dretzin, a lawyer, will produce both one-acters. He freely admits he was smitten with theater fever when he coproduced Mac-Bird.

Letters to the Editor

HOW ABOUT REV. FORREST?

Dear Editor:

Has anyone heard from Rev. A.C. Forrest on the Arab bombimg of a crowded Jerusalem supermarket?

Evangelist Arthur Durnan
Scarboro, Ontario

SERMON FOR PASSOVER

EXODUS

by Menachem M. Schneerson

Lubavitcher Rebbe

The Yom Tov Pesach "head" of the Three Festivals (Pesach, Shovuot, Succot) and first of all festivals, with its central theme of Yetziat Mitzraim (Liberation from Egypt) and the birth of the Jewish nation, are of special significance as an historic event of comprehensive and enduring consequences. Hence all details connected with this event are also comprehensive in their instruction, and, of course, eternal by nature, like all matters of Torah, which is eternal and not limited in time and place.

We will dwell here on one aspect of Korban Pesach (Pesach sacrifice) and Yetziat Mitzraim.

A prerequisite of Korban Pesach, and thus connected with it, is the Mitzvah of Milah (Circumcision), as it is written: "Every male shall be circumcised and then shall he draw near to make it (the sacrifice) . . . and no uncircumcised shall eat of it." Moreover, our Sages declare that the whole event of Yetzias Mitzraim came to pass in the merit of the two Mitzvot: Korban Pesach and Milah.

There is an inner connection between the two Mitzvos:

Brit Milah (Covenant of Circumcision), taking place on the eighth day after birth, constitutes the Covenant between the Jew and God right at the beginning of his lifetime, to the effect that his whole life should be lived in accordance with God's will.

Korban Pesach is a Mitzvah which was commanded, first of all, to the head of the family ("Each man shall take a lamb according to the paternal household, a lamb for each household . . . according to your families"). Furthermore, in connection with the first Korban Pesach it is written: "Draw out (i.e. withdraw - from idolatry) and take unto you" a lamb for the Korban Pesach. We are thus reminded that at this stage of life there is a past, and it is possible that the past was not as it should have been, and requires to be rectified.

Applying the above mentioned concepts in the daily life, we are taught as follows:

Each minute of life is the beginning of a new sequence of hours and days, and at the same time also the continuation of the previous living. To put it in general terms:

There are times and seasons when a person begins new things, and there are times and seasons when a person continues and works on previous matters.

Since life's purpose is, as it has been said: "I was created to serve my Creator", and, moreover, since we owe subservience to God because He liberated us from Egyptian bondage ("I am God, your. God/because I am He/ Who brought you out of Egypt, from the house of bondage") - the above mentioned concepts of Brit Milah and Korban Pesach reflect two general modes of serving God: the service of a Tzaddik, whose main preoccupation is with new things and new achievements; and the service of a Baal-Teshuvah (repenter), whose main endeavor is in the area of repairing and rectifying the past. Also in the higher aspect of Teshuvah - return to the Source - there is the obvious implication that there was a time when the individual was closer to the Source but had moved away. Indeed, the soul, before its descent to a life on earth, was purely spiritual, and the purpose of her descent is not merely that she remain spiritual when it inhabits the body, but that she should spiritualize also the body and the animal soul in man.

TORONTO WOMEN'S NEWS

MEETING

Shaarei Tefillah Sisterhood's next meeting will take place Wednesday, April 16th. Mrs. Meyer Rotenberg will speak on archeology and how it related to and confirms Bible stories.

Nominations for the 1969-70 executive board will be held.

GENERAL MEET

The Johanna Jabotinsky Chapter, Zionist Revisionist Organization, held a general meeting recently at the home of Mrs. Ralph Fromer, chaired by Mrs. A. Greeman, president. Louis D. Silver, chairman of the Board of the Revisionists, was guest speaker. Topic: Public Relations and the Role of the Human Rights Commission. Question-answer period followed.

On behalf of the organization, Mrs. Nathan Silver presented bon voyage gifts to Mesdames Harry Lerman and Meyer Silver prior to their trip to Israel.

Israeli slides taken by Nathan Silver were shown. Lou Moses commentated.

ANNUAL MEET

The Jewish Family and Child Service of Metro Toronto will hold its annual meeting Thursday afternoon, April 17th. Guest speaker will be Miss Lillian Thomson who until recently was executive secretary, Family and Child Welfare Division, Canadian Welfare Council.

CELEBRATION

Adath Israel Sisterhood will celebrate Israel's 21st Independence Day, Wednesday evening, April 22nd, at its general meeting. Musical interlude will include Cantor Eliezer Kirshblum, a candle lighting ceremony and guest speaker, Rabbi I. Usher Kirshblum.

EXECUTIVE MEET

An executive meeting of the Hebrew Weston Charitable Services was held recently at the home of Mrs. Edward Green. Discussion centered upon a forthcoming tea proceeds of which would be used to support the Meals on Wheels as well as services to Jewish patients and the chronically ill at the sanitarium.

Mrs. Harry Frisch, 1st vice president, presided.

SPRING CONFAB

The Ontario Branch of the National Women's League of the United Synagogue of America will hold its annual spring conference at Beth Am Synagogue, May 5th and 6th. Speaker will be Mrs. Albert J. Lewis of New York. Theme: Hineni -- Here Am I. Conference chairman is Mrs. Samuel Shulman; Mrs. Robert Kay, branch president.

HUMAN RELATIONS

Separate But Equal Love

DR. ROSE N. FRANZBLAU

QUESTION: I have three grandchildren – two boys, 12 and 8, and a girl, 4.

The oldest, my daughter-in-law's son by a previous marriage, which ended in divorce, is very bright, handsome and mature for his age. But his younger brother (just as handsome) was able to read and spell at the age of three.

Undoubtedly I have shown a favoritism that doesn't sit well with the older one. I attempted to tutor the older in science, bought him books and gadgets.

The boys are intermittently at war with each other.

The older one doesn't know that my son is not his natural father and that my wife and I are not his natural grandparents.

How do we go about telling him?

ANSWER: Hard though it is on parents, sibling rivalry can be a very healthy force in the emotional growth and development of youngsters in a family.

The older sibling, in pushing the younger one around asserts his strength and superiority. But the younger one also feels he has an older and stronger brother, who will be there to protect him. The younger one in trying to push the older one around is learning to assert himself.

By this behavior, they not only test themselves but attain a certain status in the family. To an extent, they are testing the fairness of the parent, and are asking for limits and guide-lines as to how far they can go.

In this family, each of the boys are really a first-born in his own right. The 8-year-old, your real grandson, must have meant much more to you, and understandably so. At the beginning, you may have had some reservations about your son marrying a divorcee with a child. But when they produced such a superior and lovable child of their own, you became more accepting of the marriage.

The 8-year-old is reacting quite normally in resenting the older boy, and in feeling threatened by the darling little sister. Being so bright doesn't seem to be paying off any more.

In all probability the 12-year-old knows more about the facts in his life than you all realize. He must also have some memories of his past. Vague though they may be, they still bother him.

It is most important that this matter not be treated like a skeleton in the closet. He will want to know all the facts, as well as why you kept them from him, also what his natural father is like and why he doesn't have anything to do with his son.

* * * *

ALL OF YOU MUST MAKE SURE THAT THE YOUNGSTER'S natural father is not belittled in any way, and also be prepared for a request from the boy to get in touch with him.

You, as the grandparents, should not feel guilty for loving your grandchildren differently, though equally. The fact that you have been so loving to the 12-year-old even though he is not your natural grandson, could well make him feel that he is really special.

MADE HER MARK.-Shula Nathan, 22-year-old Israeli guitarist-singer, who reached quick fame with her composition, Jerusalem of Gold, practically an unofficial national anthem in her country.

Recipe

MATZO APPLE KUGEL

3 whole matzos
3 tart apples (grated)
1/2 cup sugar
1/2 tsp. salt
3 eggs separated
1 tsp. cinnamon
5 tblsps. chicken fat

Soak matzos in cold water for about 5 minutes. Drain in colander, put into bowl, mix sugar and cinnamon and add 2 tblsps. fat to mixture. Beat egg yolks well and mix, then fold in stiffly beaten egg whites. Heat the remaining fat in baking dish. Pour mixture in hot baking dish and bake for 3/4 hour in moderate, 375 degree oven.

A LIFT

by Ruthie

Tell me, what really gives you a lift? Is it a two-week cruise someplace away from the every day, humdrum routine? Is it a new fur? Is it another piece of jewellery?

For me it's a couple of things that, incidentally, doesn't even cost any money. But, oh, boy, would it do something for me!

* * * *

Right now, as I write this, my head's drooping and it's an effort for me to keep awake. In fact, I'm afraid to close my eyes because they might stay pasted shut, I'm that sleepy.

They say sleep isn't for the wicked. So I'm up.

The way I feel this minute, you can keep all your luxuries. Give me a half-hour of good, solid sleep. Of course, I could change my mind later. But that's a woman's prerogative.

Right now it's quiet around the house. Ned's in bed snoring away. How he does it I'll never know. He can sleep even standing up. Dynamite under the bed wouldn't get him up.

When my children were small and they cried at night, their wails could wake the dead. But not my darling husband. And I knew he wasn't faking because he didn't burrow his head in the pillows. He just went on sleeping.

So, of course, in the morning he felt nice and fresh. He couldn't understand my sour disposition. Naturally. Because he was rested. So if I was at my wit's end with his offspring, he wondered why ikh tcheppa (pick on) the angels.

Nu, go explain.

* * * *

It's been my dream for years to take it easy on Passover. So, like most of my fellow-housewives, I'm up to my ears this week.

You should see my kitchen! It's Pesakhdick all right, but I have to wade through the pots and pans to get a cup and saucer.

You know these new apartment kitchens. If you hold out your hands, you have wall-to-wall reach. So everything that's khometzdick is in the closets, the doors are taped and whatever I'm using is piled on the cupboards. It looks like moving day.

And I hope, after this, I never see another piece of matza till next year. Because it's matza brei, matza balls, chocolate matzas, egg matzas, whole wheat matzas, matza ferfel, matza kugel, khremslakh, any recipe calling for matza or matza meal -- and matza crumbs all over the place.

And who's chief cook and bottle washer? You guessed it. Otherwise I'd enjoy just like the next person.

* * * *

My family loves the atmosphere of Passover. Nu, so why not? I used to also till I was initiated into the housewife's domain, the kitchen.

I can crack their leering faces when each one, sitting around the table, orders separately, "Make me matza brei and don't be stingy with the cheese," Ned, "How about a booballeh (some egg concoction only his mother can make)," another, "Khremslakh (small pancakes) and lots of jam," still another, "Sponde cake with a no-calorie drink." This goes on at each meal.

I decided one morning also to walk into the kitchen like a lady. The kids thought something was wrong when I trailed in wearing my good robe and not the usual housedress.

"Mommy, don't you feel well?"

"I never felt better."

Everyone sat around the table looking my way, expecting . . . But I didn't budge.

"We're hungry," came a chorus of voices . . .

"So am I," I countered. "But I don't want to mess my manicure. How about waiting on me for a change?"

Nu, I'm telling you, kids are born smart these days. You think they'd fuss like me?

They did serve breakfast -- juice, hardboiled eggs and coffee. And I could take my own matza and bruck (crumble) it into my cup of coffee.

* * * *

I can't complain I wasn't fed. But atmosphere -- nu, let's hope for next year. Better it could be; yet if it's the same and no worse, I'll be [illegible]

(Copyright 1969, CJN)

CRITICIZE ANNE FRANK FOUNDATION

Amsterdam (JCNS) - Has the Anne Frank House in Amsterdam degenerated into a mere tourist attraction or is it fulfilling its purpose - as seen by the Anne Frank Foundation's board - of informing visitors about the Nazi persecution and execution of the Jews of Holland?

According to S.H. Radius, one of the two assistant directors of the Foundation, Anne Frank House is not fulfilling its purpose.

Radius, who left his post last month because of differences with the Foundation's board, supported his contention by stressing that 170,000 tourists visited the house in 1968.

The only reason they visited, declared Radius, was because they were participating in the cult of Anne Frank worship.

The building should not be a place of pilgrimage but an international center for educating young people against war, racial discrimination and persecution as well as "certain" political systems, Radius said.

This view is opposed strongly by the board of the Anne Frank Foundation.

Speaking for the ten-member board of which he is a member, Rabbi Dr. Jacob Soetendorp, who heads the Amsterdam Liberal congregation, said that the main task of the Anne Frank House was to propagate the ideas and thoughts of Anne herself.

The persecution of the Jews should not be exploited for political purposes or other reasons. Portrayal of what happened to the Jews of Holland during the Nazi occupation was the house's most important objective.

Certainly, Rabbi Soetendorp continued, the house could be used for exhibitions, conferences and youth gatherings, but always with the persecution of the Jews as a starting point.

"The Anne Frank Foundation's aim is to keep open the wounds of negligence the world bears. By pointing to the past, we hope to prevent the murder of Jews in the future," the rabbi concluded.

Otto Frank, Anne's father, is a member of the Foundation board of which the chairman is Henri van Praag.

QUMRAN SECT VILLAGE

Jerusalem (JCNS) - The remains of a building, the walls of which have been preserved to a height of five feet, and a cemetery some 700 yards to the north, have been found near the site of the ancient Salt City, "Ir-Hammelah", of the Book of Joshua (ch. 15, v. 62) during the building of the new Ein Feshna-Ein Gedi road.

The skeletons of twelve men, seven women and a boy of about seven years old were found in the cemetery. Some Jewish coins and a jar with a Hebrew inscription in script similar to that of the Dead Sea Scrolls, including the name of Yohanan, also were discovered. According to Pessah Bar-Adon of the Government's Department of Antiquities, who conducted the excavations, the site appeared to be a settlement of the Qumran sect.

HASIDIC PLEA ANSWERED

Jerusalem (JCNS).- The Cabinet acceded to a request by the Hasidic village of Kfar Chabad that the proposed Tel Aviv-Lydda airport express highway be rerouted away from the village.

The villagers had objected that the noise of Saturday traffic would have shattered Kfar Habad's Sabbath calm.

ENGAGEMENT

MR. AND MRS. ERIC EXTON AND MR. AND MRS. STANLEY BERENSTEIN of Downsview, are pleased to announce the engagement of their children, Sybil Elli Exton and Mr. Barry Michael Berenstein. The marriage will take place in July 1970, at Adath Israel Synagogue.

ENGAGEMENT

MICHAELS-FORBERG. Mr. and Mrs. David Forberg are happy to announce the engagement of their daughter ESTHER to ALBERT, son of Mr. and Mrs. Harry Michaels.

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TORONTO AFTER DARK TORONTO A

DON QUIXOTE UPDATED

Man of La Mancha, playing this week at O'Keefe Centre, is none other than Don Quixote, Defender of the Right, who sallies forth into the world like a true knight errant, prepared to defend the oppressed and undo wrongs.

From beginning to end the plot is happily laden with a rousing score, with music by Mitch Leigh and lyrics by Joe Darion, and includes such Hit Parade numbers as: Man of La Mancha; I'm Only Thinking of Him; Dulcinea; Barber's Song; Little Bird, Little Bird; Golden Helmet; The Combat; The Impossible Dream.

WELL KNOWN CAST

David Hedison, more familiar to TV viewers as Captain Crane of Voyage to the Bottom of the Sea, Edd Byrnes, a living room standard as Kookie in '77 Sunset Strip, and Cynthia Pepper, the Margie of My Little Margie, star in Lawrence Roman's frothy sex comedy, Under the Yum Yum Tree, commencing a two-week run at the Royal Alexandra Theatre, this coming Tuesday, April 8th.

The two-act play has a cast of five and is directed by Richard Vath, with sets by Conrad Penrod and costumes by Marge Mann of Hollywood. The play is presented by Stan Seiden who last season presented Come Blow Your Horn, and, Barefoot in the Park.

PROGRAM

The program the Smetana Quartet will perform at its concert tomorrow night at Eaton Auditorium consists of: Quartet in F Major, Op. 96 The American, by Dvorak; Quartet No. 1, by Janacek; Quartet No. 1 in E minor, From my Life, by Smetana.

The Smetana Quartet, which returns to the United States for its third cross-continental tour, is a chamber music ensemble dedicated to the traditions of the famous musical instutitions of Czechoslovakia and its illustrious predecessor, chamber ensembles. Members are: Jiri Novak, violinist; Lubomir Kostecky, violinist; Milan Skampa, violinist; Antonik Kohout, cellist. Kohout organized the Quartet in 1943 while a student at Prague Conservatory, under the name of Quartet of the Prague Conservatoire. In 1945 the Quartet reorganized under the name of Smetana Quartet.

ONE-MAN SHOW

Julius Marosan, well known for his very successful one-man shows in Toronto, now has a variety of modern paintings, bright colored prints and wooden sculpture on exhibit at The Gallery of Fine Art.

Marosan is known for his vivid colors, "space age" look and geometric designs.

Carl Hahn is director of The Gallery of Fine Art on Eglinton Avenue West.

A NEW ASSET.-Los Angeles born Jerelyn Homer, who recently has joined the cast of If I Would I Could, at Toronto's Theatre-in-the-Dell. Other performers are Canadian TV-nightclub performer Billy Van, Doug Chamberlain and musical director Fon Watkin.

INTELLECTUALS MEET

Duesseldorf, (JCNS) About 40 Jewish, Catholic, Protestant and Islamic scholars and theologians from Britain, France, the United States, Sweden and West Germany took part in a two-day conference at the West Berlin Evangelical Academy last week.

A statement was issued saying that the mutual experience of spiritual understanding between the different denominations offered a useful basis to solve the general problems of modern life.

The World Council of Churches in Geneva, the Brotherhood of the Sons of Abraham and the West Berlin Evangelical Academy will continue to arrange these meetings until a co-ordinating organisation has been formed.

FORD GRANT

New York (JCNS) - The Synagogue Council of America, the consultative body of the rabbinical and congregational organizations of the Orthodox, Conservative and Reform (Liberal) movements, has received a grant of $54,500 from the Ford Foundation to conduct a program with Negro clergymen to discuss racial and religious tensions in New York City.

Rabbi Jacob P. Rudin, the Council president, said the program was established as a result of a meeting of 250 rabbis and Negro clergymen on December 5 to discuss tensions growing out of the teachers' strike.

The President of the Ford Foundation, Mr. McGeorge Bundy, praised the idea as "constructive and encouraging".

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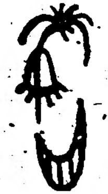

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"UNDER THE YUM YUM TREE"
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Evenings Monday thru Thursday 8:30 p.m.
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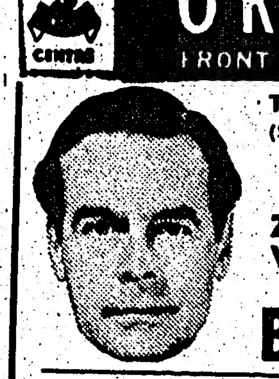

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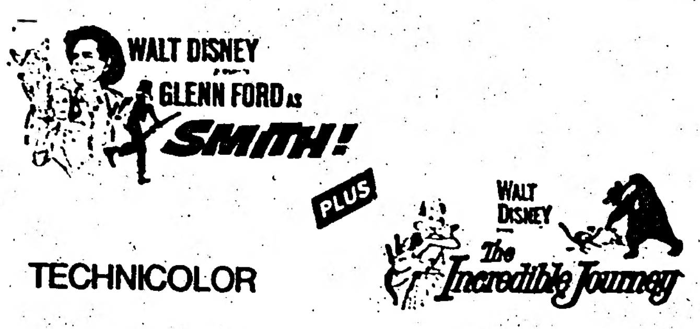

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- ● Sunday, May 11, 1969, 8:30 p.m.

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Bulletins

CZECH-JEWISH EXHIBITION AT KENNEDY AIRPORT SYNAGOGUE

New York, March 7, 1969 (JCNS) A display of historic documents and objects of religious art is to be organised at Kennedy airport international synagogue on Sunday to mark the millenium of Jewish life in Czechoslovakia.

Rabbi Emil Davidowitz, the Chief Rabbi of Westphalia, in West Germany, a former Prague Minister, will be a guest, and Rabbi Dr. Hugo Stransky, of the Congregation Beth Hillel in New York, will conduct a tour of the exhibits.

The speakers will include Dr. Curt Silberman, the president of the American Federation of Jews from Central Europe, who will give the main address, and Rabbi Gilbert Klaperman, the president of the New York Board of Rabbis.

●

no support for renaming university after heine

Duesseldorf (JCNS) - Out of 10,800 replies received by a Duesseldorf newspaper to its question whether Duesseldorf University should be renamed in memory of Heinrich Heine, the Jewish-born poet who was a native of the city, 2,610 or 24 per cent were in favor, it was reported here last week.

Of the remainder, 8,012 or 74 per cent supported the use of its present name and 2 per cent were undecided. More than 400 people, including Jews and leading Germans, have signed an appeal for this tribute to Heine.

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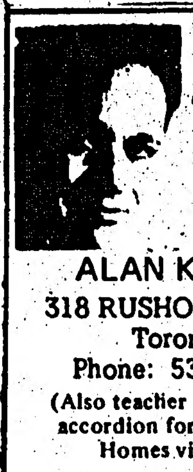

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ABED, SIMHA - On March 22nd, late of 3468 Drummond St.

BAGAN, LIONEL - On March 23rd, late of Montreal.

BILTIS, CHARLES ARTHUR - On March 23rd, late of 4839 Notre Dame Street, Chomedey.

HERTZ, IDA - On March 21st, late of Montreal.

HIRSCH, SHIRLEY MARGUERITE - On March 21st, late of Montreal.

HOROVITZ, JANE - On March 23rd, late of 578 84th Avenue, Chomedey.

KLAR, SAMUEL - On March 22nd, late of 4891 Bourret.

LEITMAN, ISRAEL - On March 25th, late of Montreal.

MILLER, ABRAHAM - On March 24th, late of 4507 Melrose Ave., N.D.G.

MORTON, REBA ALTO - On March 23rd, late of Montreal.

NOVACK, HILDA - On March 23rd, late of 6706 Charest Rd., Cote St. Luc.

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BERLIN, SOLLY - On March 26th, late of 80 Rosebury Rd.

DINKIN, DAVID - On March 22nd, late of 81 Regatta Cres.

FELSTEIN, ANNIE - On March 20th, late of 582 Indian Rd.

FRIEDLER, ECKIE - On March 28th, late of 2 Lilywood Rd.

HOREN, HARRY - On March 29th, late of 229 Searle Ave.

KOCHBERG, DAVID - On March 29th, at Los Angeles, of Toronto.

POMER, SUSAN - On March 16th, late of 2515 Bathurst St.

RAIMAN, TRANA - On March 28th, late of 2 Lilywood Rd.

SCHWARTZ, CELINA - On March 30th, late of 9 Almore.

SHECTER, JOSEPH - On March 27th, late of 120 Shelborne Ave.

SHINEHOFT, EMANUEL - On March 23rd, late of 541 Hemlock St., Timmins.

SIDERSON, WILLIE - On March 29th, late of 25 Rose Ave.

SLATER, CELIA - On March 26th, late of 605 Finch Avenue West.

ZEIDEL, JOSEPH - On March 25th, late of 10 Shalmar Blvd.

BRANDMAN, ABRAHAM, beloved husband of Fannie; father of Mrs. I. Gersten (Sue, of New York), Mrs. Ted Sherman (Myne), Ben, Joseph (Middleton, Conn.); 7 grandchildren, 2 great grandchildren. In lieu of shiva gifts please donate to the Baycrest Hospital and Jewish National Fund. Funeral Wednesday, April 2nd, 12 noon, College Memorial Chapel.

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NORTH AFRICA JEWS LEAVING FRANCE

Tel Aviv.-A dozen emissaries of the North African Immigrants Association, each of whom spent two to four months in Paris between April and December, have been successful in spurring aliya from France, Asher Hassin, M.K., told reporters here last week. Hassin is the president of the association.

He said North African Jews would be coming from France during next month. Another 5,000 more would immigrate if the Jewish Agency were to establish five or six community centers for North Africans near the towns of Jerusalem, Bat Yam, Hadera, Ashkelon, Netanya or Nazareth. Candidates for these projects would be willing to pay a quarter of the expenses involved.

According to Hassin there are between 350,000 and 400,000 former North African Jews in France today. He estimated that 100,000 would like to come to Israel. However, one of the problems is that many North African Jews have contracted mixed marriages and fear difficulties with the Rabbinate here.

Twenty doctors from France are currently visiting Israel as guests of the Immigration Department of the Jewish Agency. They are contemplating absorption arrangements.

ARABS WANT ISRAELI TO STAY

Tel Aviv (JCNS) - A delegation of notables from Khan Yunis in the Gaza Strip asked the Mayor of Ashdod last week to extend the unpaid leave of Mr. Itzhak Cohen, an official of Ashdod Municipality, who has been serving as welfare officer in their area.

This is the first request by the inhabitants of an occupied Arab township to prolong the services of an Israeli official. Mr. Cohen, who is Egyptian-born, has been a member of Ashdod social welfare department for many years.

TRADE IN HOLY STONES

Jerusalem (JCNS),- Dr. Zerah Warhaftig, the Israeli Minister for Religious Affairs, has mustered the Cabinet in his long-standing battle with the director-general of his own Ministry, Dr. D. Z. Kahana - this time to prevent him trading in "stones from the Western Wall".

Using rubble cleared from the square in front of the Wall, Dr. Kahana has been manufacturing souvenirs for sale to tourists. This commercialism has long been frowned on by the authorities, although there has been no suggestion that Dr. Kahana makes any personal profit from the enterprise.

He refused his Minister's order to halt the practice and even justified it in a radio interview. Now, Dr. Warhaftig has appealed to the special Cabinet committee for Jerusalem, which has endorsed his order in the name of the whole Cabinet.

NOT THE END

But this is unlikely to be the end of the affair. Dr. Kahana is well-known for his independent attitude and has declined several suggestions that he retire from his post.

A few years ago a deputy Minister was appointed to relieve him of the administration, and there are also two assistant director-generals.

On another occasion Dr. Kahana, who is a rabbi, was appointed head of the rabbinical court in Iran. However, this turned out to be little more than a sinecure, and Dr. Kahana, who is 63, continued to spend most of his time at his office in Jerusalem. The only director-general of a Ministry to have held the same post since the establishment of the State, he had made Mount Zion his special preserve. However, with the move into Jerusalem after the Six-Day War, he was able to extend his interest in "holy places", his discovery of which in pre-1967 Israel won him a wide reputation.

EXUBERANT AS EVER.-Members of the cast of Toronto's long-running hit musical, Jacques Brel Is Alive and Well and Living in Paris, at the Playhouse Theater: (left to right) Carolyn Leslie; Bill Copeland; Bob Jeffrey; Gloria Lambert.

DAYAN TO DECIDE POLITICAL CHANGE

Tel Avid (JCNS) - Moshe Dayan, Israeli Defense Minister, admitted last week that he was considering whether to continue as a member of the Israel Labor Party or form his own list to contest the general election in the autumn.

It is believed that Dayan, who was addressing a meeting of students, will decide by the end of May.

The Defense Minister's speech was discussed by the Labor Party bureau. Pinhas Sapir, the secretary general of the Israel Labor Party, confirmed that Dayan had coldshouldered his repeated requests to meet him.

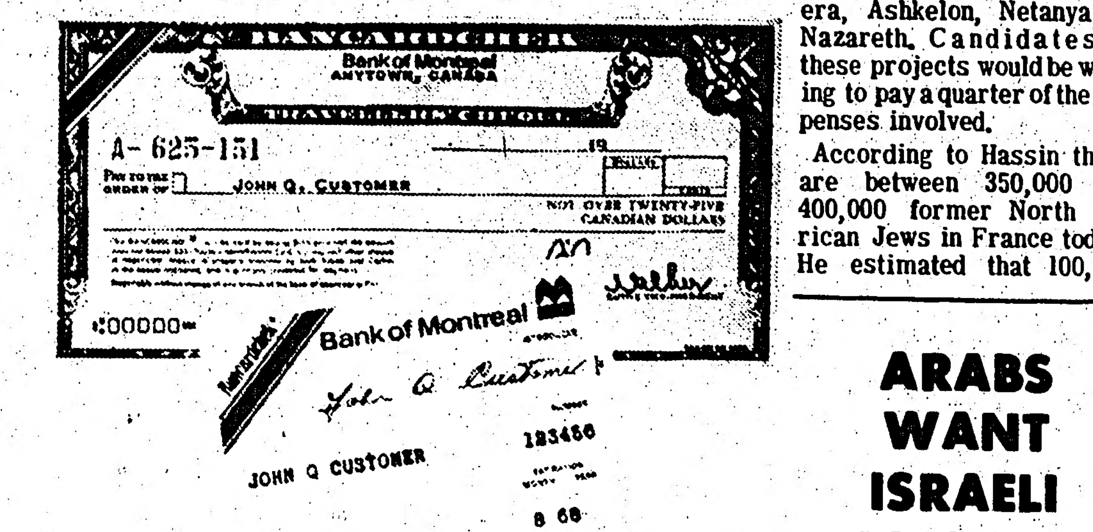
On Sapir's suggestion, the bureau agreed that Mrs. Golda Meir, the Prime Minister and the secretary general would discuss the situation with Dayan at the earliest opportunity.

Usually reliable sources here intimate their belief that Dayan has decided in fact to leave the Labor Party.

SEE CARTOON PAGE 4

BASKING IN HEBREW SUN AND HEBREW CULTURE. - Shemon Matlofsky, son of Mr. and Mrs. Allen Matlofsky of Toronto, seen on the campus of the Hebrew University in Jerusalem. Shemon says he found Canada "too comfortable and too quiet" for his taste. "I must do my bit...all Jews should come to Israel and see if they want to stay."

The University is rebuilding its original home on Mount Scopus to which access was regained in June, 1967, after the Six Day War.



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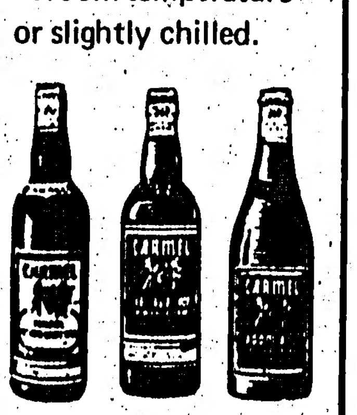

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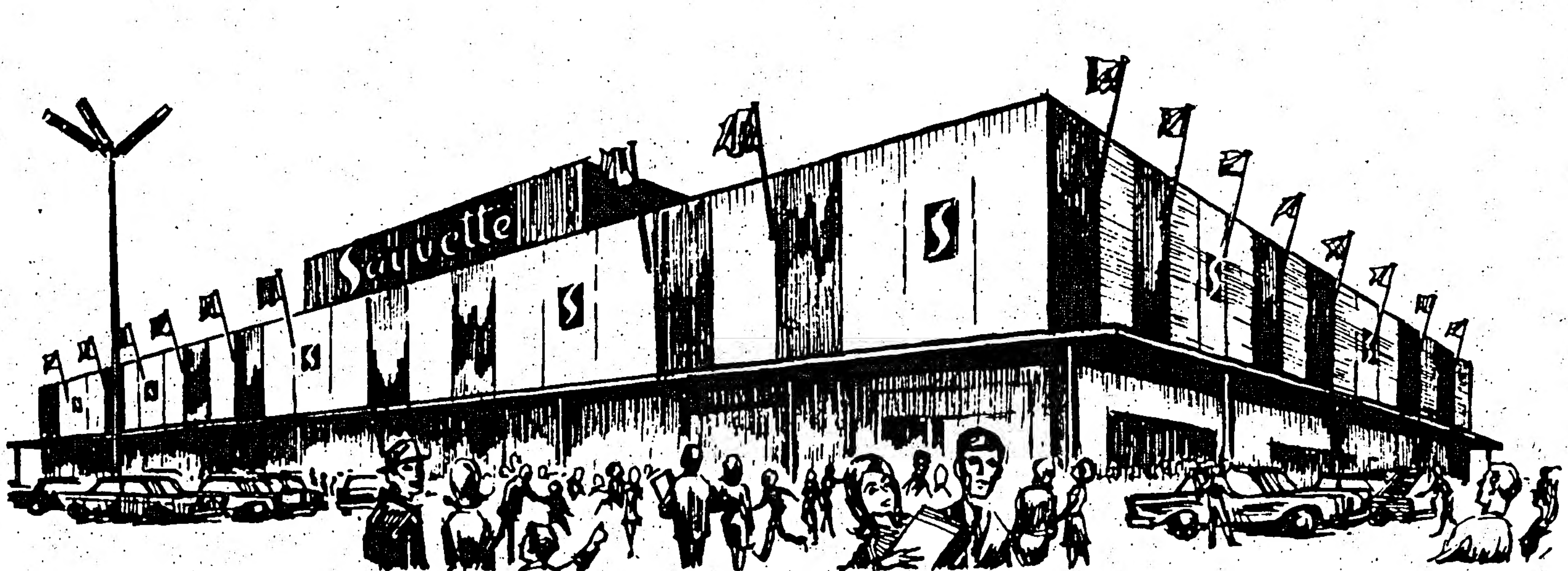

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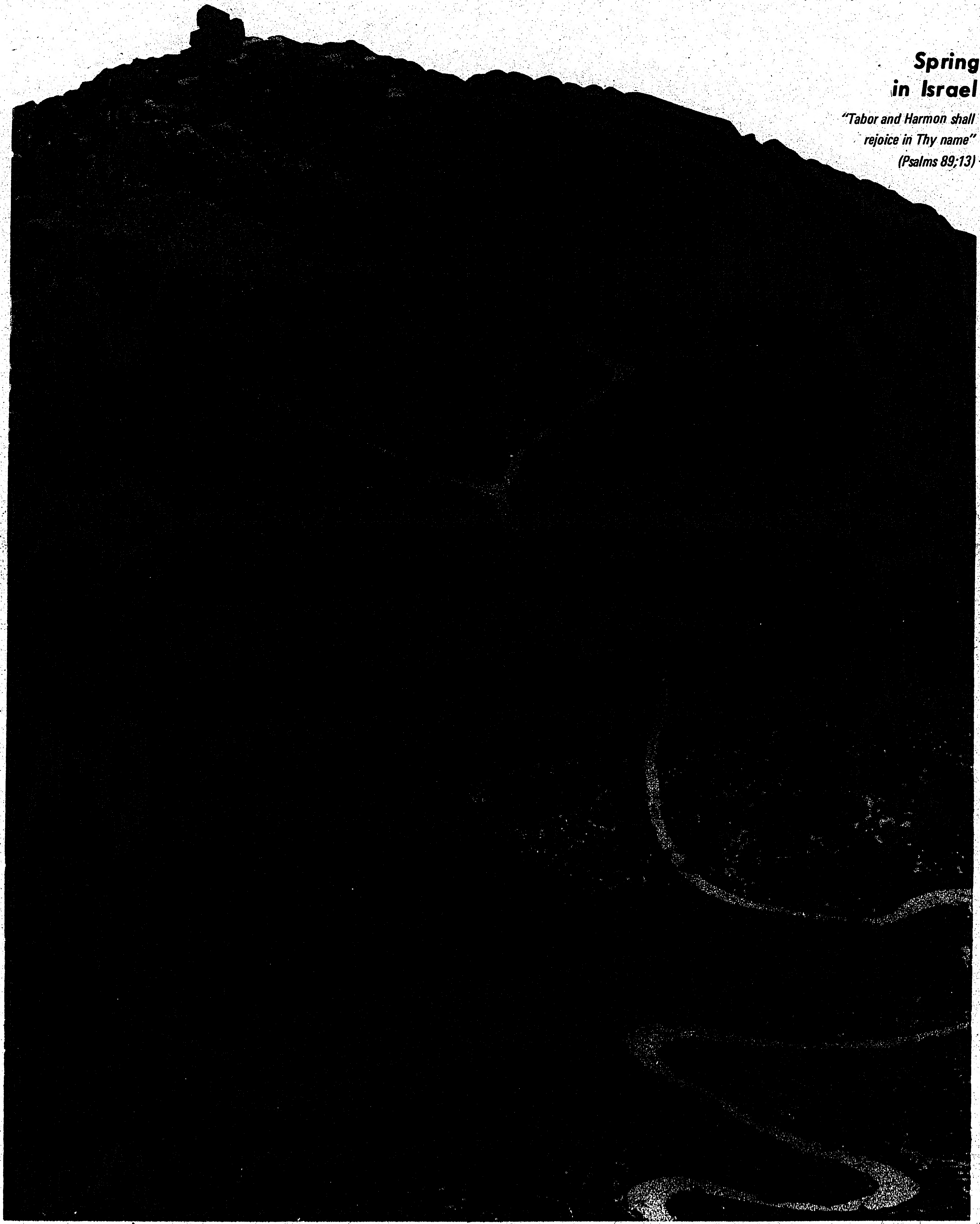
Passover MAGAZINE

5729

SECTION II, THE CANADIAN JEWISH NEWS FRIDAY, APRIL 2, 1969 20 PAGES



Spring in Israel

"Tabor and Harmon shall rejoice in Thy name"
(Psalms 89;13)

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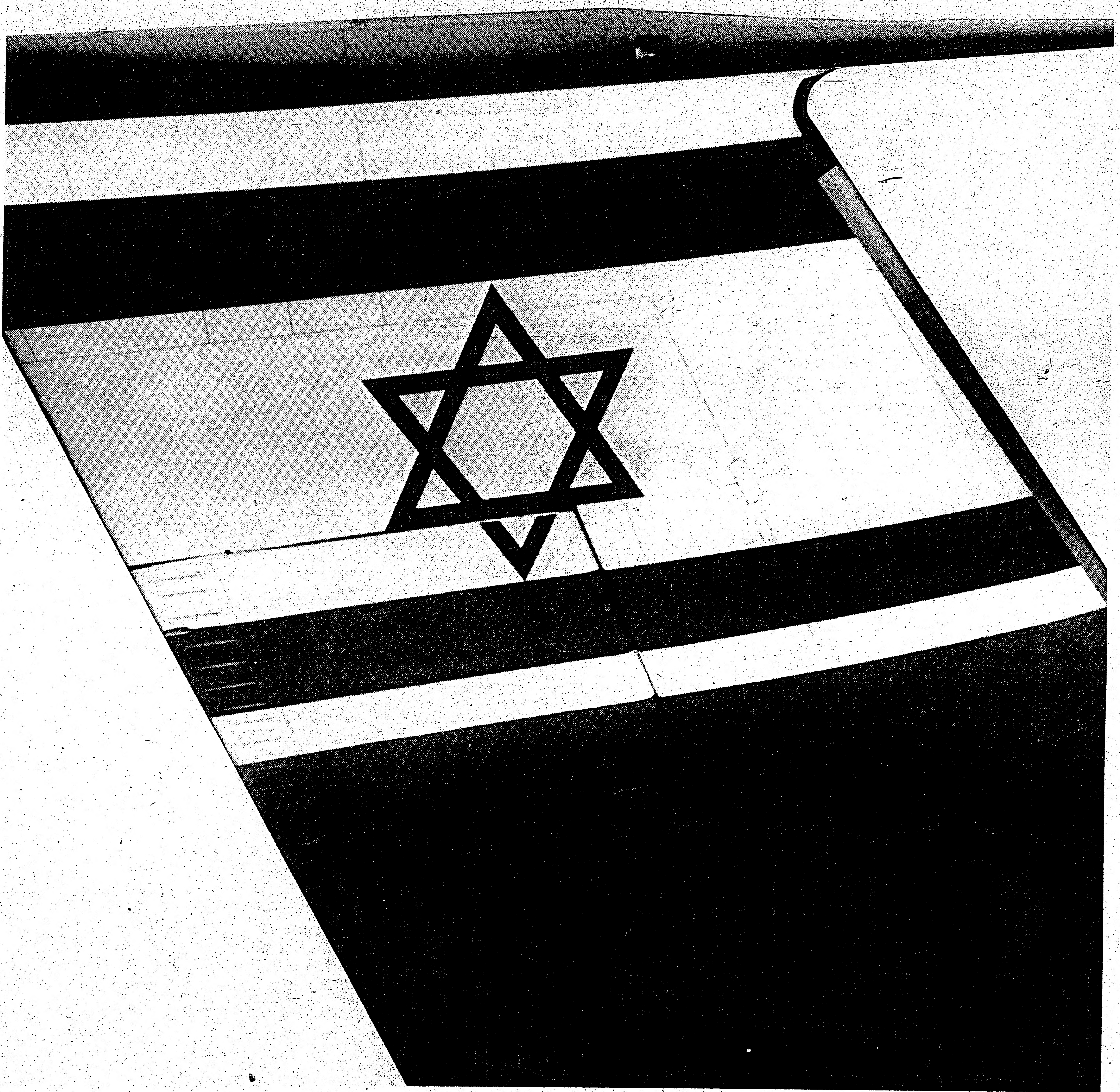

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Flora Of Passover

THE LOWLY HYSSOP

On three occasions in the use of hyssop enjoined in the Bible in rites of purification: in the purification of the leper after his cure (Lev. 14.4); in the cleansing of the house which had been affected by leprosy (ib. v. 49); and in the purification of a man who had been in contact with a corpse, (Num. 19). As has so often been pointed out in this column, in all these three cases the use of hyssop is combined with that of cedar wood. Since these two represent, both in Bible and Talmud, the humble and the haughty, their combination is amply exploited for homiletical and ethical purposes by the Rabbis.

The first mention of hyssop in the Bible, however, is in that portion of which will be read tomorrow in the Synagogue, on the First Day of Passover. Its use in this case is strikingly different from that on the three occasions mentioned above. Not only is it mentioned independently of its usual "companion" the cedar, but it is impossible to ascribe to its use on this occasion, as has been suggested with regard to the other three, any therapeutic qualities. The doorposts and the lintels of the houses of the Children of Israel in Egypt had to be smeared with the blood of the Paschal sacrifice, and the smearing had to be performed with a bundle of hyssop. It was clearly a demonstrative act, performed to herald their forthcoming freedom, and its purpose was clearly symbolical.

This act, for which no explanation is given in the Bible, constitutes an open invitation to the Rabbis of the Midrash to exercise their homiletical ingenuity, and the invitation is readily accepted. The Midrash proffers two comments: one of them as full of poetry as the other is of profound ethical significance.

The first expatiates in Midrashic vein on the chorus of praise which all creation, heaven and earth, angels and mortals, flora and fauna join in the adoration of their Creator, that song of praise which is the subject of the 148th Psalm. "Thou findest that all that the Holy One, blessed be He, created in the six days of Creation praise him." Thus do the heavens and the earth which were created on the first day and the light created on that day. Thus does the firmament which was created on the second day. And what was created on the third day? Herbs and trees. And we find that the herbs praise him, as it is said (Ps. 65. 13), "The valleys also are covered with corn, they shout for joy, they also sing." And whence do we know that the trees join in this chorus? Since it is said, "Then shall all the trees of the forest sing before the Lord." (I Chron. 16. 32). But in addition you find that the Holy One, blessed be He, enjoined that they were to be used to perform commandments. There follow a number of examples of the use of trees and plants in the service of God, and the passage concludes, "And in Egypt he commanded to make use of the hyssop, as it is said, Ye shall take a bundle of hyssop." Thus do trees and plants fulfil the commandments of the Lord.

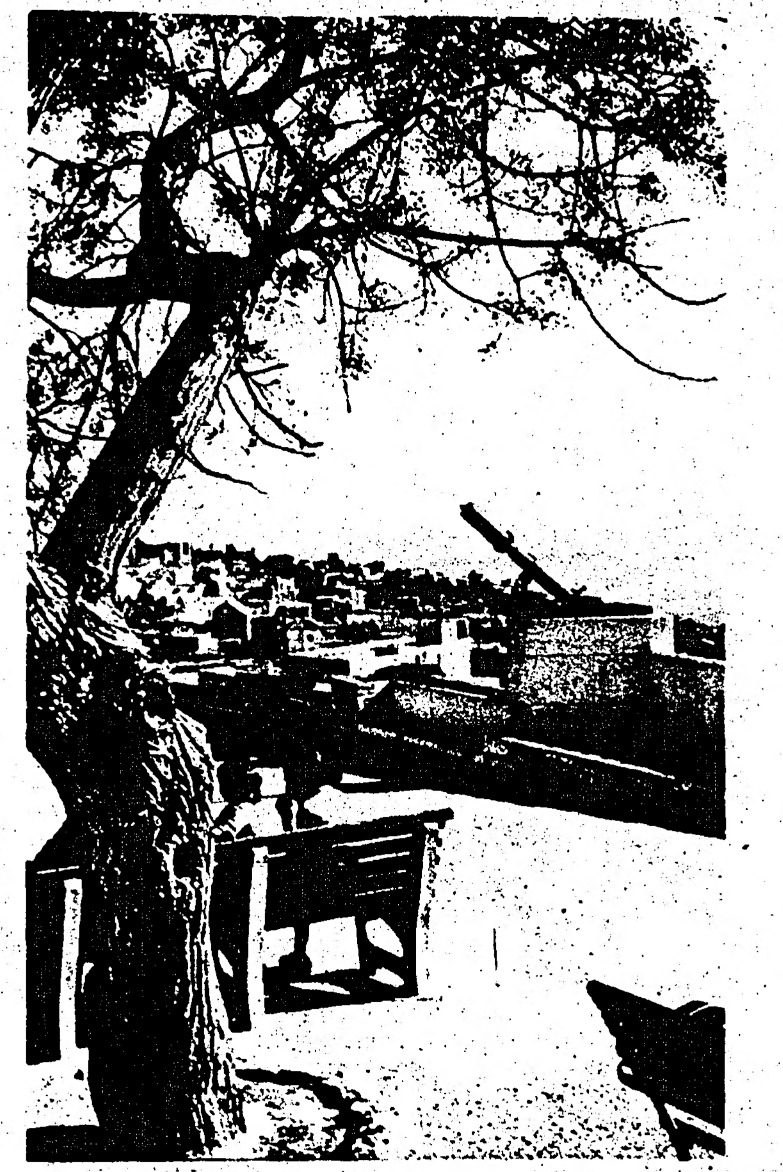
And from poetry to ethics. "Thus are many things which are held in low esteem by man, and are neglected and disregarded, but it is just those which the Holy One, blessed be He, chose to fulfil his commandments. How lowly and insignificant is the hyssop in the eyes of man, yet how great is its power in the eyes of the Lord! It is associated with the lofty cedar on many occasions. Of Solomon it is said, 'And he spake of the trees, from the cedar which is in Lebanon to the hyssop that groweth in the wall. (I Kings 5. 33).'

"All this is to teach thee that great and small rank equally before the Holy One, blessed be He. It is with the lowly and the insignificant that he performs miracles. Thus it was with the hyssop which is the lowliest in the world of Flora that he redeemed Israel from bondage." And as we usher in and celebrate this great Festival of Freedom, with all its eternal implications both for the Jewish people and the cause of freedom the world over, it should be with no feeling of pride or racial superiority. It is with a feeling of sobering humility that we should say to ourselves, "We were the humble and lowly instruments which the Almighty used to proclaim, by a dramatic historic act, that freedom is the inalienable right of every people."

It is that feeling only which explains the otherwise peculiar juxtaposition of two verses of the Hallel, the Psalms of Praise to God for our deliverance, which is read on Passover both night and morning in Synagogue, as well as during the Seder.

"This is the day which the Lord hath made, let us be glad and rejoice thereon." But instead of its being followed by expressions of jubilation the next verse says, "O Lord, help us!" For freedom imposes upon us heavy responsibilities.

L.I. RABINOWITZ



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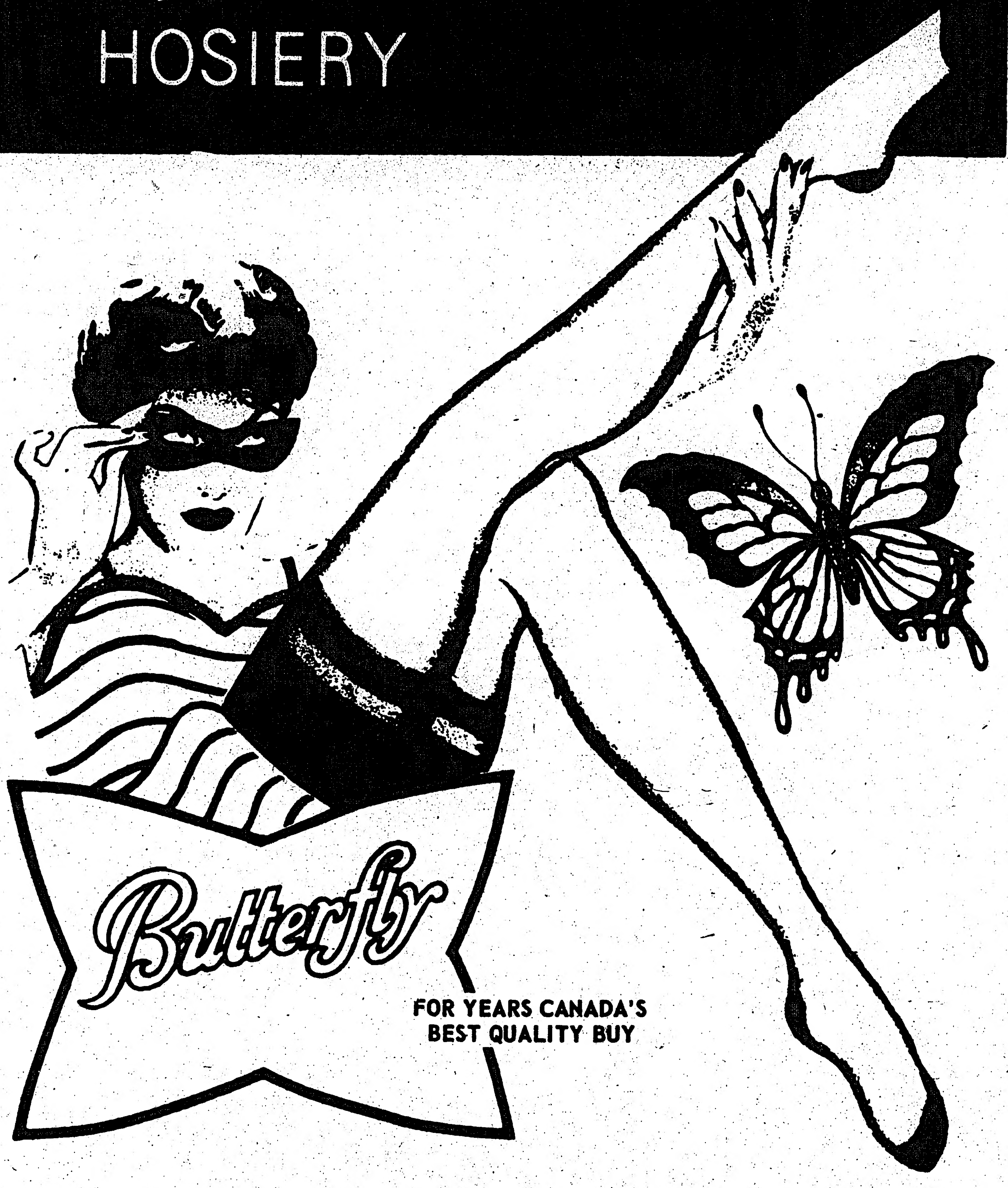
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strange customs

THE WAYS OF THE SEDER

by A. Koshani

In some Jewish communities the pieces of matza from the Afikoman that are eaten at the end of the Seder are believed to have hidden powers. In Afghanistan the men carry a tiny piece of Afikoman in their pockets all year round as a good luck charm. The Jews of Bokhara keep a piece of Afikoman hanging inside their homes from one Passover to the next. In some places a woman in labor is given a piece to hold, so that her birth should be an easy one.

In Kurdistan, the women put a crumb of Afikoman inside each of the containers in their pantries holding rice, flour, salt, etc., in the belief that this will guarantee an adequate supply of food throughout the year.

It is also believed that a piece of Afikoman will guard against fire, and will calm a stormy sea. The latter belief stems from the agada that when God created the seas, He told them: "One day my children will be in trouble and they will have to cross the sea to safety; at that time, you will divide in two and allow my children to pass between you as on dry land." And so it happened at the time of the Exodus. And the Jews of North Africa, when they split the matza from which the Afikoman is taken, say: "Thus God split the Sea into two when the Children of Israel went out of Egypt to freedom and our enemies. were drowned in the depths."

ZEROA

The Jews of Libya save the zeroa bone till the eve of the next Passover, when they throw it into the fire of the oven heated for baking the matza shmura, together with the lulav, myrtle and willow branches from the previous Succot.

In some places in North Africa, the zeroa bone is hung over the front doorway to protect the dwellers against the evil eye.

In some Ashkenazi communities, the girls grab for the zeroa, and it is believed that whoever gains possession of it will be married by the next Passover.

THE RECITATION OF THE TEN PLAGUES

In some communities, the food plates are covered as the ten plagues are recited.

The wine that is poured out of the winecups as the plagues are recited is poured into an old vessel, which is then emptied outside the house. If the one doing the emptying is unmarried, it is believed that he or she is likely to be wed by the next Passover.

In Kurdistan, the index finger is dipped into the "plague wine". The wine is shaken into an eggshell, and arak, tobacco and bitter herbs are added. The eggshell is then discarded some place where there are no passers-by, or outside the home of some Jew-hater. The local Moslems would sometimes ask their Jewish neighbors for some "plague wine" to use against their enemies.

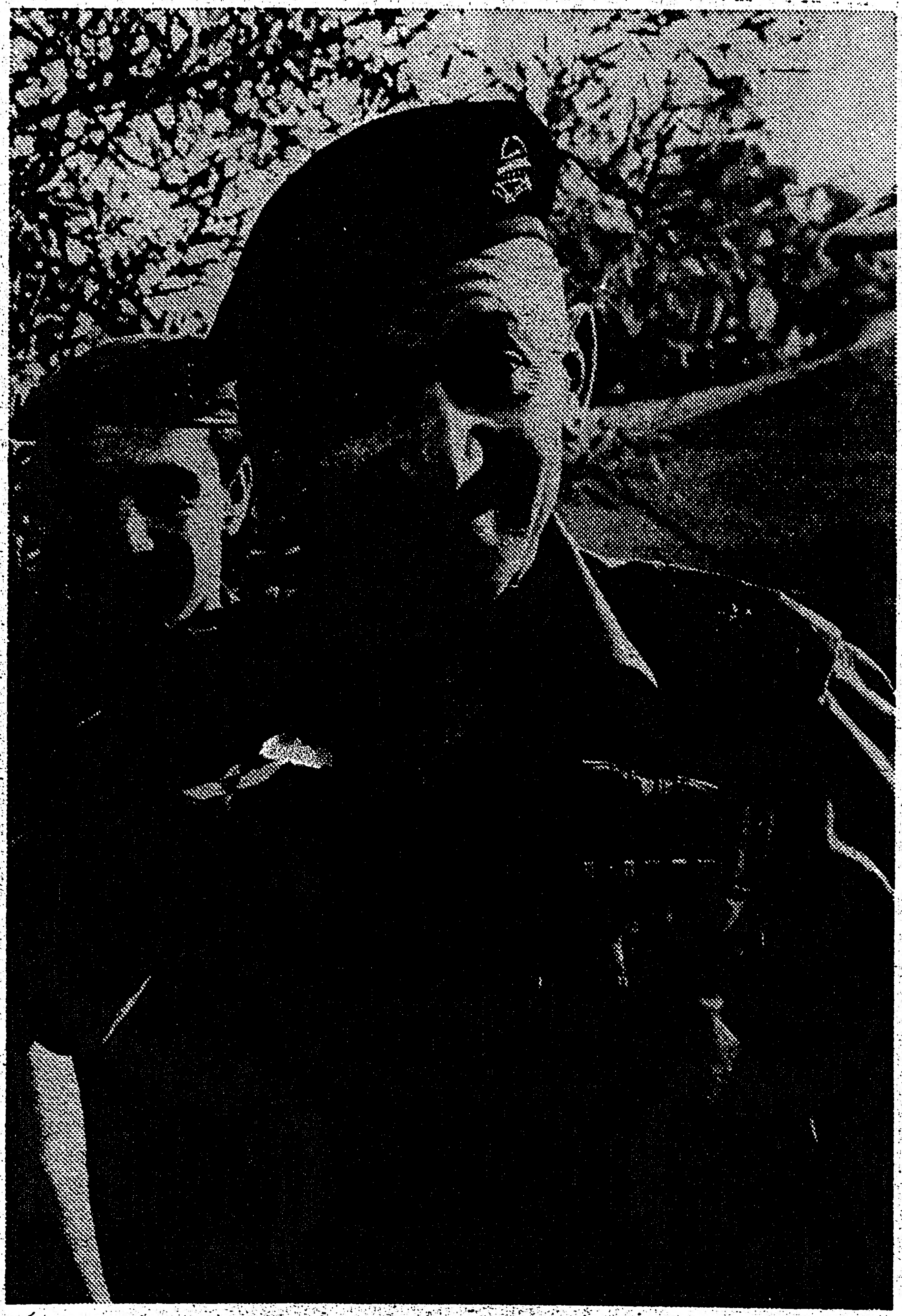
HARD-BOILED EGG

One of the items placed on the Seder plate is a hard-boiled egg, and it is customary for all the feasters to eat an egg. In some communities only the first-born son eats one.

The Libyan Jews place one egg on the plate for each member of the family, and in some places additional eggs are also placed for departed dear ones.

In Iran, each feaster is given a soft-boiled egg to eat after reciting: "In memory of the Paschal sacrifice."

In some places, eating an egg at the Seder is considered a guarantee of fertility. In other communities, it is considered a mark of mourning for the destruction of the Temple, as the Ninth of Ab, on which the destruction of the Temple is commemorated, always falls on the same day of the week as the first day of Passover.



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Seder Souvenirs

by Trude Dub

'LET ALL THOSE WHO ARE NEEDY'

Thirty years ago, on the first night of Passover, my husband and I arrived as refugees at London's Liverpool Street Station, not knowing where to spend the night. Two weeks earlier, on the 15th of March, 1939, Hitler had invaded our native Czechoslovakia. We managed to escape, leaving everything behind. Now we have no country, no family, no money and no language, for we spoke no English.

Later, we were to count ourselves lucky. But just then, standing dazed over our suitcases, we were only conscious of misery and loneliness and a fierce longing for those other Seder nights - warm and secure, round the family table.

The Israelites of old had Moses to guide them - we were on our own. But not quite. Suddenly, we heard a voice and out of the dark night, a tall, fair man materialized, addressing us in several languages. When it came to German we understood. He wondered if we needed help because officials from the Jews Temporary Shelter were at the station to meet a group of refugees.

Ours was the last train from Prague to reach England without a permit. It was packed with refugees. Izio and I caught it at the last moment after a series of near-miracles.

The whole group nearly ended in a concentration camp. We were delayed on the way and when we reached the German-Dutch border, the deadline for the visa-free entry of Czechoslovak citizens had expired.

For three days and nights we were detained on the train. What was to become of us? England did not want us, Holland did not want us, we could not go back because our return permits were confiscated on the way. And we could not stay on the train because the German railways demanded the return of the carriages. Desperate S.O.S. messages went out into the world. They were heard.

On the fourth day, a British immigration officer arrived at Oldenzaal, on the Dutch side of the border, to interview and grant visas to suitable subjects.

The series of miracles continued. On the day Hitler marched into Prague, Izio and I by chance met a visiting Englishman. Now, trapped at the frontier between freedom and destruction, we wired him - and he sent us an official letter of invitation. To him we owe the precious entry in our passports: "Permitted to land in the United Kingdom".

And so we arrived.

The Jews Temporary Shelter fed us that night. My husband dossed down in a Rowton House while I had to share a bed with a strange woman at the Shelter dormitory. They did their best for us - the numbers were overwhelming.

Next morning Izio called for me. We wanted to find a synagogue and give thanks for our deliverance "from slavery to freedom".

Unable to make ourselves understood, we walked for miles before realizing that we had lost our way. Miraculously, the very same voice and the very same person suddenly emerged before us in this entirely different part of London (I swear he was one of God's good angels). He guided us to the synagogue.

As we entered, the chazan was taking the Torah from the Ark and intoned:

"We drank the words in with our very souls. We were strangers no more".

The years that followed were not easy years. Next Pesach found us in Birmingham with the war in full swing. My husband, barred as a foreigner from practising his profession, worked in a factory while I entered a hospital as a nurse - probationer. Izio lived in digs and I had to stay at the hospital.

That Seder, we were guests at someone else's table. They were kind people and made us truly welcome but I was longing for a home of our own, no matter how modest.

My wish was granted. Izio's pay was increased from approximately $6.50 to $7 a week and I could leave the hospital. Our "home" consisted of a small, furnished bedsitter, dark and cheerless, next door to the communal bathroom and lavatory and two flights of stairs away from the kitchen.

It did not matter, we were together again. Somehow the bombing became less frightening now and hardships were easier to bear. Our only worry was that letters from home had stopped, even those that used to come via the USA and the Red Cross.

Gradually we became experienced exiles and I learned how to conjure up banquets out of nothing. A few pennyworth of bones made excellent soup. The bits of meat, left on it by a generous butcher, gave taste to noddles, rice or vegetables. On two nights a week, we "dined out" in a Jewish fish-shop where refugees were served with double portions for half the price.

How rewarding a time this was in experience and human relationships.

Passover 1941 brought us a better accommodation. Izio worked overtime and we could now afford two rooms. For the first time since we had left home, we were preparing a Seder of our own, with invited guests. The thrill of the occasion made us forget the unexploded bomb nearby, which might go off at any moment.

I don't even know if the air raid warning sounded that night as it did now almost daily. We went through the Hagada page by page in joyous celebration of the great Exodus, both the ancient one and our own.

That same year the ban on foreign doctors was lifted and we moved to our present home.

We are not rich in terms of money but millionaires in contentment. And we always welcome strangers in our home. But never more so than on Seder nights when we sit round the table with our children and friends - warm and secure - turning over in our minds the pages of our own Hagada.

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What Our Mothers Read

by Lena Baum

FAMILY TREASURE TROVE

Long before the advent of modern psychologists, Jewish mothers showed remarkable skills in handling their families.

Jews have an astonishing record of achievement in all fields of knowledge and discovery. What is the secret behind this success? How can the love of learning, of reading, of thinking be instilled into a child, so that the inspiration, the motivation lasts for life?

Modern research is concerned with motivation. This shows that much is due to a mother's early love of communicating with her child; and the example which she herself can set. This is exactly what many a Jewish mother has done for centuries. In the European ghettoes and outside, mothers whose literacy was much respected, made use of all written sources available and naturally transmitted them to their young family.

One of the most beloved and enduring books of this type is the "Tse'ena Ureha". It consists of translations from the Chumash, the weekly Haftarot (readings from the Prophets) and the Five Megillot (scrolls). It was written in Yiddish.

My grandmother read her Tse'ena Ure'na every Sabbath afternoon and cried over it with deep feeling. In particular, each time she reached the story of Joseph in the pit and Jacob hearing the tragic news, she was greatly affected.

In many ways she lived in the 20th century. Her seven sons could read Ovid and Homer in the original. She herself attended the local grammar school as a young girl. But her reactions to the Tse'ena Ure'na were no different from those of her far more unsophisticated mother and of her mother's mother before her, right back to the time the Tse'ena Ure'ha was first printed.

In this "Woman's Bible" there are short translations from the Chumash, as the basic texture. These are followed by a rich embroidery of collected stories, mainly from the Midrash and Rashi and also from contemporary writings.

This elaboration on the main text is used to illustrate and teach as well as to entertain. There is a strong moral emphasis, especially on the place and duties of woman in society - in the home and outside.

In Genesis, there is this parable:

"And He pondered from which part of Adam to create Eve, and He said, "I will not make her from his head or she will become arrogant and hold her head high; not from the eye or she'll be constantly looking around her; nor from the ear, else she'll listen to everything; neither from the mouth or she'll talk a lot. If I shape her from the heart she will envy everyone; if from the hand she'll want to take everything; or from the feet for then she'll gad about. Therefore I will make her from Adam's rib which is usually invisible and unnoticeable.

'But, alas, all in vain! I have not made her from the head, yet she is arrogant. I did not use the eye and they want to see everything; nor the ear and yet they hear what they should not; not from the heart and still they are envious; not the hand and yet they want everything; not the feet - yet they run about everywhere.'"

Often the story in its simplicity and directness gives educational advice a mother can follow readily in her day-to-day problems of child-rearing.

"The brothers saw that their father loved Joseph dearly and so they hated him. And his father made Joseph a silken coat and from this coat came all the suffering. Hence our sages teach us that one should not make better clothes for one child than for any of the others, so that there should be no envy among them.

"Why is there a sun? Who put it there? Won't it fall down?" Who does not know the endless questions of the bright and lively child. There is no answer to these questions in Dr. Spock for the modern mother. Her grandmother was more fortunate: she went to the Tse'ena Ure'na and there she was sure to get a satisfactory answer:

"The sun, moon, and stars were only hung up in the sky on the fourth day. And they shall be signs for the saying of prayers. The sun will be a sign that it is time for the morning prayer and putting on tefillin. In the night the stars appear to show us that it is time for saying Maariv."

Children love tales of fantasy. Their imagination is peopled with giant creatures and incredible events. In the Tse'ena Ure'na fantasies are always harnessed, if not to reality, then certainly to some moral end.

"It is said that war began on the second day of creation, when the waters above fought with the waters below. Nothing good can come from strife for whoever fights will drop into hell as happened to Korah."

Rabbi Bar Bar Chona met a merchant in the dessert who showed him where Korah sank into a cleft in the ground. When Bar Bar Chona dipped some wool into the cleft from the tip of his spear it burned to cinders. Then he laid his ear to the cleft and heard voices crying: "Moses is truth, the Torah is truth and we are liars." Therefore shall people be warned never to quarrel.

The first dated Tse'ena Ure'na was printed in 1610 in Crakow by Jacob ben Isaac Ashkenazi. There might well have been an earlier edition printed in Lublin and there were a number of similar Chumash translations during the 16th century.

But the Woman's Bible, as the Tse'ena Ure'na is also called, became the most popular reading for women from 1600 well into the 20th century.

Many women still enjoy it regularly on Sabbath afternoons. This popularity is some measure of the literacy of Jewish women over the centuries and the respect for them of the writer, who wished to enlighten them.

The Tse'ena Ure'na became a family occasion when mother and children were a close, secure, loving unit as she read to them from the Book. It was an enchanted four, a treasury of knowledge to the mother - a wonderful story book for the young child.

The Lighter Side

by Ephraim Kishon

I, THE ACTOR

"Maybe I am not the person to say so but I do think that 'The Blaumilch Canal' is rather good. It's a rich picture with a lot of incidents and the whole cast have done me proud. Now, of course, I have to wait for the reaction of the public." Ephraim Kishon was talking about his latest film, his third, "The Blaumilch Canal," which is to open simultaneously in Jerusalem, Tel Aviv and Haifa tomorrow.

The writer-director came back from London a week ago where the film had been processed in Eastman colour by Humphries Ltd., and where he had been supervising the finishing of the English version called "The Big Dig." "Actually I made the film in Israel in both Hebrew and English but the English text was repeated by a group of English actors. I had to find people with voices similar in colour to the original cast and I must say they have done a very good job." He has suggested that the cinemas in the three main towns here show the English version once a week, mainly for tourists.

The original story appeared in Kishon's well known book, "Look Back Mrs. Lot," published in 1960 but he worked for a couple of years, off and on, on the script. The film itself took over a year to produce, including 60 days of actual shooting. Blaumilch (played by Bomba Zur) is a madman who escapes from an asylum, finds a pneumatic drill and proceeds to open up Tel Aviv's Allenby Road with the result that it becomes flooded by the sea. Israelis, however, are never at a loss. So there's an official opening of the canal with the Mayor thanking Solel Boneh for "their magnificent achievement in implementing 'the plan strictly according to schedule" and Tel Aviv is named "Venice of the Middle East."

The film, which runs for 95 minutes, expands the action and there are many more characters than in the story. The chief male roles apart from Bomba Zur, are played by Shraga Friedman, Shai Ophir, Avner Hezkiyahu and Nissim Akrizi with Miriam Gavrieli, Zaharira Harifai, Avital Paz and Rina Ganor in the leading female roles; but such well known actors as Oded Teomi and Gideon Zinger also appear.

Some of the filming took place in Tel Aviv itself but a replica of Allenby Road was constructed in Herzliya at the Israel Motion Pictures Studio at a cost of $120,000. The director of photography was David Gurfinkel and Noam Sheriff wrote the music which was played by the London Symphony Orchestra, the composer going to London to conduct the ensemble.

The producers of the picture are Kishon, Roni Yaacov and Itzchak Shani. Cost: $500,000 "which brings it into the international class" and to find the money Mr. Shani went to the U.S.A. and approached multi-millionaire Meshulam Riklis, one-time Hebrew teacher in Israel among whose enterprises is the R.K.O.-Stanley Warner Corp., New York, which owns 165 cinema-houses throughout the States. In reply to Mr. Shani's question as to whether he would be interested in investing in an Israeli film, Mr. Riklis said: "There's nothing I'd be less interested in." But when Mr. Shani pointed out it was an Ephraim Kishom project who already had "Salah Shabbati" and "Ervinke" to his credit, Mr. Riklis changed his mind and the interview ended with him agreeing to put up two-thirds of the total cost and acquiring the film and distribution rights for the U.S.A. This is the first time that an Israeli feature film has been taken for exhibition abroad before it was actually finished. Berlin Television have also bought the picture.

Kishon now wants to desert filming for a bit. He is going to direct an English version of his "Haketuba" in London with Warren Mitchell (who created the well-known character of Alf Garnet for B.B.C. Television) in the leading part. "Pull out the Plug, the Water's Boiling," which the Chamber Theatre performed here sometime ago, is going to be put on in Hamburg and he will be occupied with these two projects.

If "The Blaumilch Canal" is the success he hopes it will be, this should be an encouragement for investors abroad to look to the Israel film industry as a repaying field of investment.

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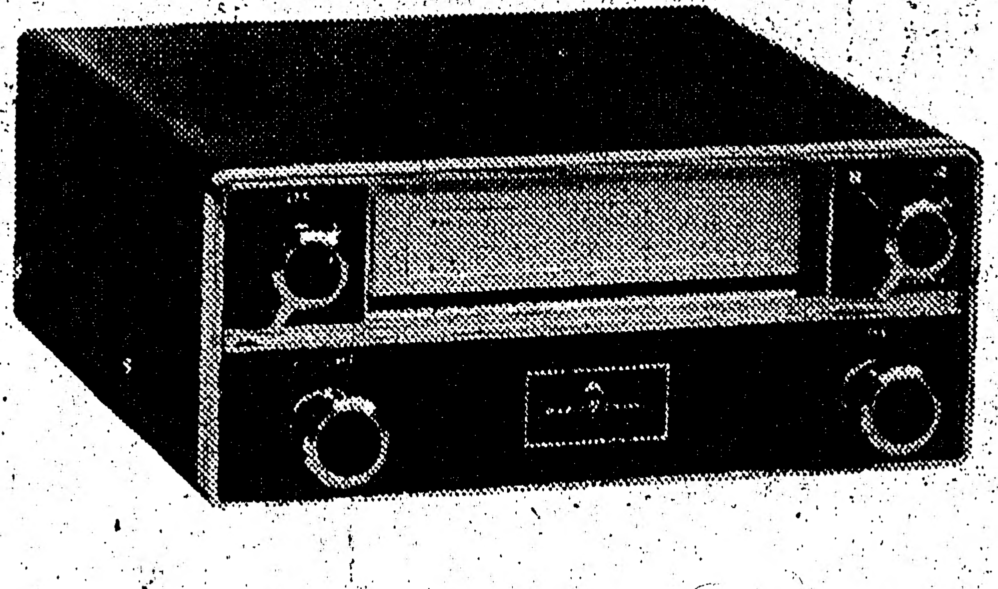

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MASSUAH

LINK BETWEEN GENERATIONS

by JACOB EGIT

The concept Massuah -- though new to Canadian Jewry -- has caught the hearts and imagination of a large section of Toronto Jews, as reflected in the overwhelmingly successful response to the recent brief but intensive campaign carried out by a group of dedicated friends of Massuah, assisted by the services and facilities of the Histadrut Campaign organization in Toronto.

Taking the initiative in this effort was the dynamic and energetic businessman and community leader, Mr. Alexander Grossman, who brought the idea of Massuah to Toronto after a visit to Israel where he was approached by leaders of the project there. Headed by Gideon Hausner, renowned prosecutor at the Eichmann Trial, Massuah seeks to establish a world-wide organization, with committees in Israel and all Jewish centers throughout the world, for the purpose of building a Memorial Center to Jewish youth who perished in the years of suffering, anguish and death during the Hitler nightmare of the Second World War. Conscious of the indifference and apathy that prevails among our own people today, especially the younger generation, to this tragic period of heroism and despair -- of tribulation and hope, of superhuman courage and determination to defend Jewish honor, of the unconquerable will to survive that our martyred youth displayed in those years of ghettos, concentration camps and guerilla fighting in the forests -- Mr. Grossman and his friends embarked on an undertaking to provide funds for this project, with an inspiration and zeal that instantly transmitted itself to a wide circle of friends ad supporters.

Assisting Mr. Grossman in carrying out a successful fund-raising effort, which has already realized a sufficiently large sum to begin construction of the Massuah Center in Israel, were Jack Constant, Alex Fisher, Victor Giblon, Jack Israeli, Ed Pivnick, Henry Wax, Maurice Boyman, Gerald Goldenberg, Sam Osak and David Zimmerman.

The Massuah group was aided in this effort by the recent visit in Toronto of Gideon Hausner, who appeared at a number of events planned to introduce and expound the aims and significance of this undertaking. A luncheon arranged by leading Tornto rabbis in honor of the distinguished Israeli jurist awakened a responsive chord in the interested audience. Special recognition is due to Rabbis Forman, Kelman, Pearlson, Plaut and Rosenberg for sponsoring this event.

A highlight of Hausner's visit was the tremendous mass rally at the Beth Tzedec Synagogue, where an audience of nearly two thousand listened with rapt emotion to his eloquent and moving message in which he conveyed the soul-stirring martrydom and heroism of the young fighters of the ghettos -- and the spiritual obligation that falls upon us to keep alive their example of courage and determination to fight for Jewish survival and Jewish dignity.

With the building of Massuah, which will take its place among such famous institutions and monuments which now exist at Yad Vashem, Lochammei Hagettaot and Yad Mordechai, we are not merely building another monument but fulfilling an obligation to our own and future generations. For the idea of Massuah, as its name implies, is to serve as a torch for us to hold aloft and to hand down to future generations by creating an institution of learning and research that will be a link between our past and our future -- and provide for our children and those still unborn a better understanding of this heritage of suffering, martyrdom and struggle that made possible the survival of the Jewish people. Massuah will be a living testimonial to the eternal Jewish spirit.

All that has been done so far by the friends of Massuah testifies to the extraordinary depth of feeling which motivated their efforts; the profound conviction of its significance, the sense of moral obligation to the Six Million who died.

ALEXANDER GROSSMAN

Now, twenty-six years after the historic uprising in the Warsaw Ghetto, a renewed consciousness has arisen of the import of that event, which symbolized the resistance of the doomed Jewish prisoners of all the ghettos -- the doomed Jewish people marked for complete extermination by the Nazi murderers. Colored by the unusual moral import of this type of campaign, it was only natural that it should have been conducted with a sense of humility and modesty. Cognizant of the fact that twenty-six years ago Jews gave their lives with far greater humility than we give our money today, the campaign from the outset was carried through with a minimum of publicity, fanfare or accolades. Every donor gave whole-heartedly and quietly, aware of his obligation and his debt to the millions who died.

Especially for those who were fortunate enough to be living on this continent during the horror of the Second World War, far from the flames of the holocaust, a special responsibility devolves upon them to make up in some way for the failure to act on behalf of their doomed brothers caught in the clutches of the brutal enemy. Because of what they failed to do, or were unable to do in those days, they feel impelled to act today -- to give of themselves, not only money, but deeds, thought and consciousness. And how better can they translate these feelings into deeds than by exerting themselves in a cause such as Massuah, which seeks to ensure that the heritage of these fighters and martyrs shall not be lost to their children and grandchildren, that the legacy of heroism and courage may continue to nurture the Jewish spirit and keep alive the Jewish people.

Carrying over the same spirit of dedication that characterized its fund-raising effort, the Toronto group hopes to establish a permanent committee to consider ways and means of creating a continuing link and extending material aid to the proposed institution in Israel, which is to be erected at the kibbutz Tel Itzchak, near Tel Aviv and which will serve as a center of study and research for teachers as well as students, and as a meeting place for young people from Israel and abroad. Among the ideas entertained by the committee are the sending of sending of a delegation to participate in the official opening of Massuah; the fostering of an awareness here in Canada among Jewish youth of the existence and significance of Massuah; encouraging students to spend summer holidays at the Center, where they may gain a deeper knowledge of their heritage; and a program of open lectures and educational events to acquaint the public with the meaning and message of Massuah.

Speaking before the Special Session of the Knesset in April, 1968, on the occasion of the 25th Anniversary of the Ghetto Uprisings, Gideon Hausner declared:

"Our youth have inherited the vision of the fighters and are realizing their aspirations. When Israel fought its great war a few months ago, the heroes of the revolt against the horrors of the Holocaust went into battle with her."

The young men and women who are the fearless defenders of Israel today are the spiritual successors of the resistance fighters of the ghettos. It is the same unconquerable spirit as shown by them that has enabled the State of Israel three times in its young history to defeat an emeny which three times has proclaimed its destruction.

"The ghetto rebels," declared Mr. Hausner at a gathering in Toronto, "have imposed upon us an eternal duty to consolidate their victory and to ensure the eternal life of the Jewish people. This is their heritage and we shall cherish it."

And this is the meaning of Massuah -- a testimonial to our heroic youth of a generation ago and a living legacy to the Jewish youth of tomorrow.

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THE WOMEN

by MAIER ASHER

CHANGING ISRAELI TASTES

The political and military events dominating the Israeli scene created the erroneous impression abroad that life in the country is dominated by war. In fact, Israelis are cultivating artistic and cultural trends with an intensity matched by few other countries.

There is among Israelis a desire at present to stress a general sense of permanence and belonging, as well as a tendency to move away from the makeshift. This tendency is nowhere more marked than in their new home furnishings.

That this should be so at a time of tension, terrorism and uncertainty is not due to complacency but the the Israeli's adaptability, and his determination to live a life as near to normal as events allow.

So a new trend is emerging in the country's domestic decor. It represents a drastic departure from the standard "modern" trend which, in Israel, has captured people's imagination to a far greater extent than it had in Europe or even in the U.S.A.

The excessively slender legs of tables, chairs and sofas, thin rubber mattresses, uniform and rather dull upholstery materials are fast disappearing.

The "contemporary" teak furniture was the last manifestation of the strictly "modern" trend. The "new-old" trend of classical, "style", furniture has been gathering momentum.

Psychologists have tried to explain this as the re-awakening of old memories in the European Jew's soul, hearking back to his place of origin. Given the means, he now wants to see himself again amidst his old environment. Others more simply attribute the trend to imported influences.

Whatever the cause, old German high-back carved chairs, heavy-topped walnut tables and ornate cupboard were rescued from attics, cellars or old stores, where they had been gathering dust for more than 30 years. Moth-eaten upholstery was changed, varnish renewed. Stocks of worm-holed pieces, which shopkeepers thought of destroying after years of hopeless waiting for buyers, suddenly began to fetch undreamed of prices.

Much like Portobelo Road, in London, the flea-markets of Jaffa and Haifa have become a meeting place for the "connoisseur". Old bronze frames, carved mirrors, candlesticks, blackened shelves that only last year nobody would buy, fetch high prices. Furniture from the villas of British Mandatory officers in Sharona, Haifa and Jerusalem, pieces from the old building of the American Embassy in Tel Aviv, before the Embassy moved to its "modern" premises, was all bought by contractors who, in their turn, sold it at considerable profit.

The buyers of "style" furniture have been mainly those who have made money during current economic revival. Most of them showed no understanding or tradition in making their choices. Many are influenced by the newly arrived Anglo-Saxon immigrants, whose houses in Herzlia, Savyon, Caesarea and other places serve as models for emulation.

The development of Israel's film industry and the thriving theaters, which began to hire old furniture for their films and plays, have added to the demand.

But it is not only the nouveau-riche approach that dominates the market. Artistic circles and people with taste have taken to the new trend, abandoning the "unstable and unexciting" modern designs. They buy "style" furniture with appreciation and understanding as something "good to live with in the long run" - as one painter and film scenery expert put it.

The trend has gone beyond ordinary buying and gone over what artists call "adaptation". Old desks are transformed into bars, ancient organs become depositories for stereophonic equipment, carved and Turkish doors become table tops.

It was not long before the stocks of original old furniture were depleted, and "forgeries" began to appear. Old Arab and Armenian carpenters, masters of the old style, unemployed during the years of the "modern" domination, cae into their own. They began copying the old masters and turned out beautiful pieces, almost "too perfect" because they were produced with modern precision tools.

But demand still grows and real old or imitation pieces are being imported from Spain and France. The first big outlet became the "Versailles" Stores in Tel Aviv. Initially, they specialized in imports, but soon found that Israeli carpenters could copy "style" and offer it for almost half the price of the imported pieces.

Gallery owners in Old Jaffa make it a point to offer old furniture together with paintings and other artifacts.

Israeli's climate is not kind to old furniture. Woodworm, dust, humidity, high temperatures, all contribute to rapid deterioration and difficulty in maintenance. But many who buy it want it for its lasting value, in contrast to the instant depreciation of contemporary furniture.

It is becoming an accepted practice for a "modern" home to have at least a "style" entrance or room as a contrast.

Among the protagonists of the "new-old" style are a Paris-born and two London-born young housewives in Herzlia. Doris Gorlitzky, a painter and wife of actor Illi Gorlitzky, Shirley Hirsch, a graphic artist, and Renee Amitai, an interior decorator, have opened an exhibition of "transformed" furniture with original materials provided by the flea-markets.

With a "magic touch" of paint or other adaptation, Turkish cupboards have become couch chests, old cases have become vanity chests, as have old H.M.V. gramophones. All this for people who are "fed up with the usual kind of furniture," the gifted young wives said.

ב"ה

HAPPY PASSOVER

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Strasbourg-on-the-Rhine

LIKE BATHURST

by MICHAEL FREEDLAND

If the diplomats and parliamentarians who shuffle back and forth from Strasbourg could spare the thought, they might just think of putting in an occasional "commercial" in the reports to their governments. A "plug" for the city that the European Parliament has taken for its own - yet conveniently allows the tourism machines to forget.

I certainly shall not forget Strasbourg in a hurry. For Strasbourg is a city with an old-world charm that appears to have danced gracefully into the second half of the twentieth century. It is also something of a Mea Shearim or Stamford Hill-on-Rhine.

The Council of Europe chose the city as its home for two probable reasons: because it is green and open - yet has the kind of imposing buildings a future European capital would need; and because of its geographical location. It is one of the cities of Alsace-Lorraine that have shuffled back and forth between France and Germany since 1870. In the eyes of a true European it could conveniently be regarded as a No-Man's-Land.

A cynic might almost suggest that is why it is also a flourishing Jewish centre. But Strasbourg has had its Jews for far longer than it has been a political shuttlecock.

It has been a center of Ashkenazi Jewry since the Middle Ages. Even today there are many Jews in Strasbourg as Orthodox and as learned as any in Europe. Many have had their roots in the city for generations. Many more came because they had lost their homes in Germany - just a mile or so over the river - under Hitler. In Strasbourg they can be French citizens, yet read posters in German and listen to German radio stations.

But Strasbourg differs from other French-Jewish communities in that it still seems to have a soul. It seems to care deeply about its people.

And although Britain's Chief Rabbi might frown on the opulence of its main synagogue - built in the middle of a park in 1958 from funds derived from German reparations - he, too, would agree that it has its priorities right.

For next door to the Synagogue de la Paix in the Rue du Grand Rabbin Hirschler (and neither Golders Green nor Stamford Hill can boast a road named after a rabbi) is a huge kindergarten. Nearby, the Ecole Akiba. There is also a school run by Ort and a yeshiva, too.

Strasbourg has its own mikva. It has its Jewish newspaper. It has a Jewish hospital - the Adassa. It has a kosher restaurant - run when I was there by an Israeli couple - and a kosher meals center for students at Strasbourg's magnificent and famed university.

The community also has a hostel for students - run on similar lines to the Hillel Houses of Britain. About half the 1,500 young Jews of club age belong to its youth club - yet another feature of the splendid communal center. It boasts a dance hall, a gymnasium - and a ten-pin bowling alley.

Many of the youngsters who go to school or university at Strasbourg go there because their parents wanted to be in an atmosphere that was both Jewish and French. Many of them came from towns over the frontier in Germany without any Jewish organizations and without, most would think, any Jewish feeling.

There are three main synagogues in Strasbourg - one affiliated to the (ultra-Orthodox) Adath, one Sephardi and the main Synagogue de la Paix, administered by the Consistoire Israelite du Bas-Rhin - the French counterpart of the United Synagogue.

And this building is impressive enough to be featured on picture postcards on sale in the city's kiosks together with shots of the Council of Europe building, the university, the cathedral and the riverside. Indeed, the synagogue in a park, with its huge menorah visible for miles, is worthy of inclusion on any tourist map.

The main synagogue inside is as tasteful as it is magnificent. It is bigger than most of its London counterparts and its decor - white marble and green velvet - is certainly more tasteful.

In the same building are housed three smaller synagogues - one for youth, called the "Hallel", one for week-day services - which can be attended by up to 50 people, including many women, who sit separated by a glass screen - and one for Reform services.

The unforgettable thing about Strasbourg is that these buildings are used - and by people who regard their faith as a vibrant thing.

MONTREAL RABBI OPPOSES NEW HOLIDAY RULING

A prominent Montreal rabbi, Dr. Wilferd Shuchat, spiritual leader of Shaar Hashomayim Synagogue, will lead the opposition against the decision of the North American Conservative rabbinate to eliminate the second day of Jewish holidays except the New Year.

Last week at its convention held at Kiamesha Lake, New York, the Conservative Rabbinical Assembly resolved to dispense with the second day holiday on Passover, Shavuot and Succat in order to bring our Hebrew calendar in line with the Israeli. In Israel, except for Rosh Hashana, the second day is not observed.

Rabbi Shuchat stated he will fight this decision and support Rabbi Saul Lieberman, Halachic authority of the Conservative Movement who also is opposed to this move.

The Canadian Conservative synagogues have not yet decided to follow this directive.

the haggadah of passover

The bondage of the Children of Israel under Pharaoh, and their deliverance, is the historical story that is retold each year at the Passover Seder.

The symbols used at the feast are reminders of the gall of slavery, and the sweetness of freedom.

There is still serfdom in many parts of the world, and those who still suffer from oppression can take comfort from the story of the Passover, and, by their own faith cast off the yoke of slavery and know the blessings of democracy.

A Happy and Joyous Passover

TORONTO-DOMINION

The Bank where people make the difference.

Canadian Jewry to mark tenth anniversary of

THE CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS, Canada's leading Jewish newspaper, will observe this year its tenth anniversary of continuous publication. In order to mark this occasion

a special supplement dedicated to the past and present of Canadian Jewry will be published.

Who are the leaders who contributed most to the development of our Jewish community, especially in Ontario and in Quebec? Who represents the Jewish community? What are the organizations and groups which merit special note because of the contribution to

a. the strengthening of Israel
b. Jewish education
c. the progress of democracy

The special anniversary supplement will review and analyze these issues. It will not be an encyclopedia of Canadian Jewish life but a journalistic effort to present to the general public our achievements and our problems as well as the men and women who lead us.

A limited number of prestige advertisements will be accepted for this unusual edition which will be printed in full color.

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TWO SKETCHES

Israel Emiot

by Israel Emiot

1. My Mother

I remember that I became an orphan near the end of my childhood. Father had gone to America, had become ill and had never managed to bring us over to him.

We learned of my father's death from one of his relatives. My father came from a rabbinic family and the news that I was now to begin to recite Kaddish for him came in a letter written in the sacred tongue.

Then began years of being an orphan.

I missed my father at every turn.

The memories of him which I had stored up were so beautiful and so happy.

He was very wise. He really knew how to play with me. He was very strong and could pick me up and put me on his shoulders with one hand.

From my earliest years I had suffered from the combined envy-hatred of the other children, and there were times when it seemed to me that almost all of my classmates were conspiring against me, determined not to have anything to do with me. I would come home and break into tears. My mother would cry, too, over my fate which was her fate also.

My father, that handsome, tall man whose name had been a by-word on the lips of everyone who lived in our village, was gone.

He left behind many curious books, sacred and others, which I read and studied as I grew up and in which I continued to search for scraps of memories of him.

Then followed years of loneliness and need, years of choking down tears. My mother was still young enough and pretty but she would not let anyone talk to her about marriage.

She devoted herself to me, her only child, and to Grandmother, who, for as long as I could remember suffered so badly from arthritis that she was barely able to move about on her swollen feet.

I remember once my mother's brother, Moshe David, a successful businessman from Warsaw, came for a visit and brought along a friend, a well-to-do widower.

Whenever Uncle Moshe David would come to visit the house brightend as on a holiday. Uncle Moshe David was the pride of the family, and no wonder, he was a very prominent tobacco wholesaler. He was Grandmother's special joy, handsome, successful and generous.

There was a great deal of whispering back and forth at home about the man whom Moshe David had brought down with him. For public consumption of the story was that he had come to visit some relatives in the village, but "Long-nose" Leah, a name she earned for her talent in poking it into places where it was not wanted, very soon popped into our house to snoop around:

"Chaya Sara, dear, it's a lucky match, such a handsome man! And they say he's rich, and no children."

The man truly was handsome, tall with a dark-well-combed beared, each and every hair in its place. He wore an expensive shirt with a spotlessly clean white collar and black bow-tie, a handsome cap and a pair of gleaming black shoes. He spoke more to me than to my mother, apparently he wanted to show her that he would make a good father. He prased me continually when I recited my lessons for him. And he had brought such wonderful gifts: a small Bible with a clasp and tiny lock, a small Torah scroll and a prayer book from Jerusalem.

I didn't quite understand the talk going around I knew only how terribly I wanted my mother to marry so that I could have a father like him, tall, handsome, one who would talk softly to me, one who would review my lessons with me and praise me the way my father used to praise me. If I had not been so shy I would have begged my mother to marry this man. I thought about her constantly. She seemed so lonely and worked so hard to raise me . . . alone . . . . alone.

But my mother would not hear of it, and the rumor, spread by Leah, that mother was about to make a "lucky match" turned out to be groundless.

Later, much later, years later, after Grandmother had died and I had married and moved to my own home, she remained alone and stoically accepted her fate.

I learned only indirectly how much she loved my father even though they had been in reality, of two different worlds. Mother was pious, observant, and Father was progressive, liberal. He was a close friend of Dr. Klatchko and Yankel Title. Together they had founded the library in our village, and there was even a rumor going around that my father was studying to become a doctor.

My mother even forgave him his leaving for AMerica. It is true that the flour business came to an end when the Germans moved into Poland after the first World War; nevertheless, no one in our family had ever gone abroad. It was not a sin to leave the country but it was not the thng to do.

* * * *

Stubbornly virtuous my mother lived out her life. When the accursed Nazis occupied Poland our village was one of the first to suffer. My mother had borrowed a small sum of money from an orphan servant girl, and so long as the girl did not escape to Russia (the border was no more than five or six miles away), my mother, too, stayed on. All my pleas that she should try to save herself were useless. She still hoped to pay back her debt from the earnings of her tiny business. The servant-girl moved in with my mother and they were both among the six hundred Jews whom the murderers slaughtered in 1939. In time the remaining few managed to escape.

I just cannot bring myself to describe my mother's tears, her look as she said goodbye. I think I shall always carry that image with me until I breathe my last breathe.

II. My Aunt Rivkeleh

My Aunt Rivkeleh was actually a cousin of mine, as was Esther the other daughter of my uncle, whom I also called Aunt. The only difference was that Esther was the beauty of the family and no wedding ever took place in our family unless Esther was invited to add elegance to the occasion, while Aunt Rivkeleh was endowed by God with a hump-back which she carried patiently all her life, just as though she had earned the privilege, like a turtle carrying its heavy shell, unable to move, crawling - like a turtle - all through her long years on earth; obviously not because of her sins, after all, how terribly can a human being sin, anyway? But who can question God's ways? Her fate was even more poignant since Aunt Rivkeleh was the soul of goodness, she never raised her voice, and was gracious as though she was indeed guilty of something.

Whenever you came into Aunt Rivkeleh's house, she never let you go without forcing something to eat on you. She had golden hands: she could sew and wash, cook and bake, and her specialty, her honey teiglach - were luscious. And her jars of preserves, and her beer made from bread in the summer, her mead-wine for the holidays, and her matzah kneidlach especially prepared for the last day of Passover! Although God had punished Aunt Rivkeleh with a life-long defect, he had blessed her with a fine husband who worshipped her. It was strange to see Uncle Yankel follow her around, never letting her overdo, interrupting herwork:

"Come, Rivkeleh, please, take a rest, sit down for a bit."

"So, who will do it for me," she would ask softly, "there's plenty to do for ourselves, and for ohers, too."

"For ourselves" meant for her two sons and two daughters, each of them a fine child, tall and good-looking, especially the daghters whose unusual beauty was the the talk of our village. The townsfolk used to speculate about from whom the children had inherited their good looks. Their father was most certainly a handsome man, but the children did not take after him. He was dark and the children were all blonde with blue eyes. It was odd to see Aunt Rivkeleh, the tiny mother, scurrying among her very tall children, resembling, somehow a tiny general on the battlefield who, in spite of his short stature, gives commands and is obeyed.

Uncle Yankel took Aunt Rivkeleh with him wherever he went. On occasion he would pay a call on some important business man and Aunt Rivkeleh would come along with him. Aunt Rivkeleh was never content to be waited upon. She immediately fell into a mysterious discussion with her hostess and promptly began to help prepare refreshments as though she were in her own home, astounding all with her ability to make a room come alive.

Everyone treated Aunt Rivkeleh with exaggerated consideration born of pity and this hurt me terribly. I just could not accept it. It seemed as though Aunt Rivkeleh did not really matter as a person in her own right but existed only thanks to the goodness of Uncle Yankel.

There came a time, however, when Aunt Rivkeleh seemed to come into her own, to exist and to be appreciated for herself, a time when the whole family became beholden to her. It was during the depression in Poland in the years between the two World Wars. Uncle Yankel's small factory had to close down and Aunt Rivkeleh became the family provider, turning her beautiful home into a restaurant. Merchants, travelers and others began to come in ever larger numbers to taste Aunt Rivkeleh's cooking. One would bring another. Aunt Rivkeleh's golden hands came in handy during that difficult time and her reputation as a cook grew and grew.

Uncle Yankel had no work and so he and the two girls waited on tables. Aunt Rivkeleh stood all day in the hot kitchen surrounded by huge steaming pots wiping the perspiration from her face with a cloth wrapped around her forearm. It seemed to me that she had somehow grown taller and that her hump had grown smaller. Even though there was an air of sadness about the once beautiful home that had now become a public restaurant I was happy for Aunt Rivkeleh who had finally become a person in her own right, one to whom the family now turned for sustenance.

translated by
Samuel Rosenbaum

DE GAULLE WHAT HE SEEKS IN MIDDLE EAST

by Lothar Ruehl (Die Welt, Hamburg)

For some time the evident activity of French diplomacy in Southern Europe and the Arab world has again underscored France's interest in the Mediterranean region.

The visit to Madrid of Foreign Minister Michel Debre - despite the state of emergency recently declared in Spain - has once again brought to the fore relations between France and Spain, which for ten years háve been carefully and cautiously tended by both sides.

M. Debre, after talks with his Spanish opposite number, declared that there was no specific occasion for his visit. After an interval of five years it had been about time for a French Foreign Minister to cross the Pyrenees again.

"The French visitor did, however, add that the aims of Spanish foreign policy in the Mediterranean region were in line with those of France and that the proposal by Spanish Foreign Minister Castiella for the withdrawal of foreign fleets, i.e. American and Russian, from the Med might not stand much chance of acceptance by the two world powers at the moment but was nonetheless a meaningful and desirable aim.

In Madrid, in the columns of ABC, there has already been talk of a Monroe doctrine for the Mediterranean. At the moment, certainly, the French government would not acknowledge such far-reaching designs but the more modest idea of neutralization of the Miditerranean region is a logical consequence of France's policies.

In General de Gaulle's view the appearance in the Mediterranean of Soviet naval units is in part a reaction by Moscow to the continual presence there of the US Sixth Fleet and to the serious nature of the Middle Eastern conflict.

Since 1967 the foremost aim of French policy in the Middle East has been to eliminate the crisis situation and with it the permanent risk of an explosion and threat of escalation of armed confrontation between the two rival powers in the Near and Middle East. This aim is the reason why France has sided with the Arab countries.

It was from this angle, too, that the French Foreign Minister stressed the identity of French and Spanish viewpoints. Spain, like France, bases its policy on good relations with the Arab countries now that the colonial epoch of both European powers in the Arab world is past history.

General de Gaulle is trying to convince the Arab countries that they and the Southern European Mediterranean countries could achieve joint security without the aid of the Russians, Americans and British and might expect to catch up with world developments in a Mediterranean context and in cooperation between equals with neither protectorate nor vassal status.

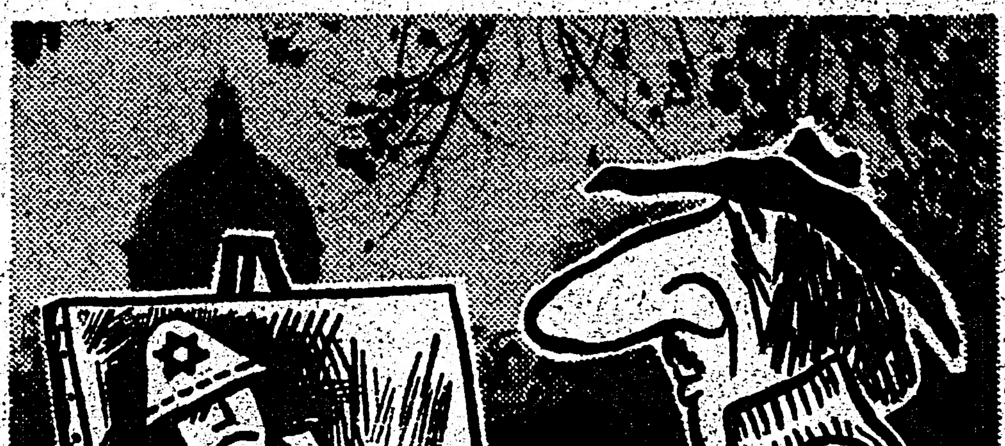
Yet for the time being France's ties with the North African countries to which it is most closely linked do not compare too well with the grand vision. Specific political understanding between Paris and Tunis is only now in the offing after the continued affects of the 1961 Bizerta quarrel.

General de Gaulle's relations with King Hassan of Marocco are still overshadowed by the spectre of Ben Barka's abduction from Paris, Libya does not lie within France's sphere of influence and influence on Algeria remains as precarious as that on further-afield Egypt and Syria.

As a result the answer to the question whether France in years to come will be able to pursue a coherent and realistic Mediterranean policy is to be found mainly in Madrid, Rome and Ankara. France's overtures to these Mediterranean powers of old cannot be overlooked.

Ex-Premier Pompidou's call in Rome for understanding between the two Latin sisters, France and Italy, over and against this country, the General's advocacy in Ankara last autumn of support for a policy of detente and neutrality in the Mediterranean based on greater independence and distance from the United States of Turkish policies and the French President's ideas of a military entente between France, Spain and Italy, suggested ten years ago as an addition to the Atlantic alliance, are all intended to help bring about a goal that for the time being remains unattainable.

This goal is the creation of a zone of collective security and cooperation around the Mediterranean in which nuclear power France could gain new stature as a guarantor of peace.



Zeev, Haaretz, Tel Aviv

Painting New Picture

DOES HE ASPIRE TO BECOME THE NEW PHARAOH?

KING HUSSEIN: My 'war' with Israel

WHO IS HUSSEIN? – This personal account of the Six-Day War is the first to come from an Arab leader, and it gives the view of the only Arab leader directly involved in the conflict. King Hussein tells the story to Vick Vance and Pierre Lauer from the point when he signed his treaty with Nasser, less than a week before hostilities began. It is taken from a book published in France by Albin Michel, and translated for the London Sunday Telegraph.

On Tuesday, May 30, 1967, I left Amman by air for Cairo. I left so suddenly that the formality of swearing-in my brother Prince Mohammed as my deputy took place by my car on the runway. It was on my car's bonnet there that I signed the official papers and he took the usual oath. I remained at the controls of the Caravelle until we landed at Cairo.

President Nasser met me, and we shook hands. Nasser was smiling, and my gesture seemed to please him, although I felt that he was slightly on his guard.

Joking, he said, "I say, I see you are wearing a gun and in uniform!"

"That's nothing unusual," I replied. "This is what we've been wearing for over a week." Nasser was in a lounge suit.

"Your arrival here being secret, what would happen if we arrested you?" he asked.

"Such an eventuality never disturbed me," I replied, smiling.

At the Palace of Kubbeh I explained to Nasser why I had come, and emphasized the absolute necessity of combining our efforts. I was very anxious to recreate the United Arab Command. First Marshal Amer, Commander-in-Chief of the U.A.R. Armed Forces and Nasser's heir-apparent at the time, joined us, followed by my Prime Minister and finally other Egyptian and Jordanian officials. I suggested using the United Arab Command.

"No objection," replied Nasser. "However, it is difficult to make this United Arab Command function because of the treaty I signed with Syria. Besides, there are all the other problems in the Arab world which you know of. There is another alternative. We can immediately draw up a treaty between our two countries."

At my request he sent for the bilateral Egypto-Syrian defence pact which had bound the two nations since April, 1967. I was so anxious to reach an agreement that I hastily read the text and said to Nasser: "Give us another copy with the word 'Jordan' in the place of 'Syria' and the matter will be settled."

In a much more cordial and friendly atmosphere Nasser accepted, and I signed a little later.

I then explained the problems I had had with Shukeiry (head of the Nasser-sponsored Organization for the Liberation of Palestine). After our conversations President Nasser sent for the President of the O.L.P. who had returned from Gaza for the occasion. He arrived bare-headed, dressed in khaki trousers and an open-necked shirt; altogether particularly untidy. He walked towards me holding out his hand. We placed outselves around a table to sign the treaty, the Egyptian delegation on one side and the Jordanians on the other. Without being invited, Shukeiry sat down with the Jordanians. After the signature he started a long speech saying he considered me as the leader of the Palestinians and that he hoped what had been achieved by the signature of the treaty would be achieved fully on the ground.

A PITY, BUT OUR DUTY

"I hope to visit Jordan shortly," Shukeiry added. Nasser interrupted him: "You can take Shukeiry with you and if he gives you trouble you can put him in one of your dungeons and rid me of this problem!"

Everyone laughed. Shukeiry and his radio had related stories about Jordanian prisons into which, apparently, we throw free and innocent men who there undergo the most ghastly treatment. All of which by the way, is absolutely untrue.

On the way back to the airport Nasser offered to show me the new armed forces headquarters at Heliopolis. The atmosphere became more and more relaxed and friendly. Marshal Amer, in the name of the Egyptian armed forces, repeated several times, "We are happy to have you back in the family photograph. It strengthens our confidence."

My journey to Cairo caused much excitement. My mission was indispensable in view of the superior forces we had to face. All my meetings with my officers were based on the fact that hostilities were imminent. It was a pity, but once again it was our duty to work in this manner. It was already too late to prepare ourselves as we would have wished, and we had to improvise our plans according to the Israeli manoeuvres. Unlike them, the Arabs had established no general operational plans. We Jordanians therefore tried to throw our weight into the balance to create a diversion or to minimize the damage if war broke out.

I am sure Nasser did not want war when he asked for the withdrawal of the U.N. Forced from the Sinai demilitarized zone. I believe rather that he wanted to restore Egypt's rights over a territory which in fact belonged to her.

I am convinced Nasser didn't want war. He found himself cornered with no other alternative. Even then I don't think he really believed that war would break out.

I think he tried to create a diversion to ease the pressure on Syria. This was probably not the best manoeuvre. It might have been wiser to place his forces in the Sinai behind those of the U.N. and then say: "We are ready if you attack Syria." It is true that he was proud of his military equipment and his army and therefore quite sure that he could resist an aggression. The proof of this is that he didn't call for us, we appealed to him . . .

Nasser's closure of the Tiran Straight was a mistake, I frankly admit, although the Arab moves were merely a reaction to the Israeli threats. They were executing a plan, and we did exactly what they wanted.

(Jordan's anxiety over her isolation from the rest of the Arab world gave way to a deep sigh of relief when Cairo radio gave first news of the new treaty. The strained relations between King Hussein and certain Jordanians of Palestinian origin were immediately transformed into an explosion of popular joy.

Zeid Rifai, Chief of Protocol and the King's Personal Secretary, says of the King's return to Amman:

"We were stupefied to see Ahmed Shukeiry come out behind the King. Bare-headed, wearing a khaki battledress - Chinese style - he seemed very sure of himself and came towards us without any embarrassment as if his arrival in Jordan was the most normal thing in the world. He had no doubt forgotten that for the past year he had announced, among other insanities, that 'it is necessary to destroy the regime in Amman before that of Tel-Aviv!'

"It must not be forgotten that the meeting between King Hussein and Nasser was nothing more than a business affair, organized to safeguard the common interests or the Arabs. When the King and Nasser embraced each other in Cairo this had no significance beyond that of a traditional Arab gesture signifying that an agreement had been concluded. On the other hand, the King never embraced Ahmed Shukeiry.")

On Saturday, June 3, at 14.00 hours, I held a Press conference before a hundred foreign and Jordanian journalists at the Royal Palace in Amman. President Nasser telephoned me from Cairo during the conference with the news that Iraq had also signed the defence treaty with Egypt. Iraqi troops would therefore take up positions along the Israeli-Jordanian frontier.

NO OFFENSIVE PLANS

An American journalist asked me: "Do you expect a war in the Middle East?"

"Yes," I replied.

"When do you think it will start?"

"Within the next 48 hours. Otherwise the Israelis will give up the idea until another time when we are not expecting them."

My calculations proved exact. In Cairo I had voiced the opinion that Israel, if she struck, would have as her first major objective the Arabian air forces - naturally beginning with the Egyptian one. "This is obvious," replied Nasser, "We are expecting it . . ."

I endeavored to give everyone a final warning during the evening of Sunday, June 4, through General Amer Khammash, Chief of Staff of the Jordanian armed forces. That same Sunday night I ordered our air force to be ready to cover the Jordanian airports from dawn the next day, Monday, June 5.

I spent the greater part of the afternoon and evening at Army headquarters in conference with the Egyptian General Riad, appointed to command the Arab forces in Jordan, and my senior officers. In Jordan we had only a defensive plan. There was no question of preparing an offense, certainly not with the forces then available.

We decided to remain on the defensive along a very limited front until the Iraqi and Saudi Arabian troops arrived. The line would then be lengthened. We could also then move into the offensive phase of operations. I use a big word when I say "offensive." This merely represented the neutralizing of the Israeli airfields by combined air and artillery attacks. If the Iraqis had arrived sooner the situation would have been better and we could have gone further much earlier.

The first elements of an Iraqi Brigade arrived at the Jordanian frontier that night. With them was a Palestinian battalion in camouflaged battle dress, which had not been mentioned in our treaty with Nasser. When the commander of the frontier post saw these men he hesitated about letting them cross into Jordan and telephoned headquarters in Amman, where I was.

"Don't worry about it," I said. "Let them continue as quickly as possible." These Iraqi and Palestinian troops never reached the positions they had been assigned by Riad 125 miles from the Iraqi-Jordanian frontier. They were attacked on their way their by the Israeli air force from the very outbreak of hostilities the next morning and destroyed.

A part of two Egyptian commando battalions (the 33rd and the 53rd) had arrived on Saturday afternoon in 11 planes. That Sunday afternoon I went to meet the remainder of this Egyptian detachment at Amman airport. Once again it was too late. These commandos had been assigned positions with our troops on the West Bank of the Jordan, but they hadn't even reached their posts when the so-called war broke out.

That same Sunday, Riad himself pointed out to me that the Jordanian ground froces, which amounted to 56,000 men, were inadequate to defend the 400 miles of frontier with Israel. As for our armored strength, it comprised only 176 Patton M.48s and a number of light vehicles. It was a horrid dilemma.

Riad said, "The Syrian positions can easily be held with a third of their forces. I suggest that you ask them for the ten brigades they have in reserve to strengthen our front." I accepted the Egyptian General's proposal, although I had no illusions about Damascus coming to our aid. The Syrians never replied.

It would be unfair to say they never helped us, because on Wednesday, June 7, when this alleged war was over, at least for Jordan, Syria sent us one brigade. This brigade reached Suweilih (a Jordanian town about 35 miles from the Syrian frontier) and didn't move any closer to the battle zone. They turned back as soon as the Syrian heights came under attack.

At dawn on Monday, June 5 our airforce undertook its mission of defending the Jordanian air space. At 8:50 a.m. I was ready, and it was only then that I realized I had been in battledress for the past ten days. My wife, Princess Muna, and I were waiting for breakfast to be served. The telephone rang. It was Colonel Jazy, my principal aide-de-camp.

"Majesty, the Israeli offensive against Egypt has started. A communique has just been broadcast over Radio Cairo."

It was in this way that I learned of the opening of hostilities. From our Headquarters I learned that orders had just arrived, at about 9 a.m. Jordan time, from Marshal Abdel Hakim Amer, Commander-in-Chief of the Egyptian armed forces, in a coded message to Abdel Moneim Riad. They read:

"Israel planes have started to bomb airports in the U.A.R. Approximately 75 per cent of the attacking enemy planes have been shot down or put out of action. The Egyptian counter-attack is now taking place over Israel and the ground forces of the U.A.R. in the Sinai have engaged the enemy and commenced an offensive. Therefore, Marshal Amer orders the opening of a new front on the Jordanian border and the launching of offensive operations according to the plans drawn up overnight."

ONLY 16 PILOTS

Without touching my breakfast I got behind the wheel of my personal car (a grey 1967 Ford Mercury) and rushed to Army Headquarters. In the underground operations room General Riad told me:

"I have ordered our artillery to move to firing positions. I have also ordered an infantry battalion . . . to occupy Mount Scopus in Jerusalem."

(On Mount Scopus, in the demilitarized zone of Jerusalem, were installed the headquarters of the Norwegian General Odd Bull, Chief of the U.N. Security Forces.)

Our forces occupied Mount Scopus shortly afterwards.

General Riad also ordered out our Hawker Hunters. Their mission, in conjunction with the Iraqi and Syrian airforces, was to attack the Israeli airports in an effort to neutralize the enemy aviation.

We had just had time to get ready the previous night by collecting all our operational pilots. Some of our men were in the United States on an advanced training course: we therefore had only 16 pilots for an air fleet of 22 Hawker Hunters. This is why we could not act without the Syrians and Iraqis.

The June conflict took Jordan by surprise while she was rebuilding her airforce. This was another woeful result of the fiasco which bogged down our efforts to build a common Arab defence system, which should have been ready to operate after three years under the control of the United Arab Command. We were still 15 months away from this three-year limit. The responsibility for this lies mainly with the O.L.P., who, wittingly or not, sabotaged our efforts by their ill-conceived initiatives.

Monday, June 5, 9 o'clock in the morning: it's war. Our Hawker Hunters were ready to take off for the combined operation with the Iraqis and the Syrians. The Syrians said their planes were not ready. Their fighters were on a training mission. They asked us to wait half-an-hour, then one hour. At 11 a.m. we could wait no longer as the Iraqi planes had already taken off . . .

Two facts cost us Arabs dear from the very opening of hostilities. But for the Syrian procrastination we would have bombed Israel much earlier. We could have intercepted the Israeli bombers returning out of ammunition and fuel after their raids over Egypt, or even surprised them on the ground during re-fuelling. We were also the victims of fallacious information about what had happened in Egypt during the Israeli attack on air bases.

Marshal Amer had informed us that the Egyptians had destroyed 75 per cent of the Israeli air force, and that Egyptian troops had penetrated into Israel through the Negev. These bulletins, which can at best be describ-

(continued on Page 18)

THE ARABS' REAL ENEMY

The present nationalist exploiters of the Arab refugees in the countries neighbouring Israel are the worthy sons of the feudal exploiters of yesterday. Thus writes ABDUL RAZAK KADER, the Algerian political writer now living in exile in Paris.

Is Israel a thorn or a flower in the Near East?

This poetic form of the question on the historical meaning of the rebirth of the State of Israel and its consequences to its neighboring countries is fairly common in Arab League propaganda. A true answer can only be given by a rational analysis of the facts.

When despised and dispersed Jewish people began to realize their millenial aspirations for an independent national state in its old land at the turn of this century, Palestine was no longer the land of milk and honey described by the Bible, but a poor Ottoman province, a semi-desert covered more by thorns than flowers.

The Mediterranean coast and all the southern half of the country were sand, and the rare marshy plains were fens of malaria which decimated the sparse, semi-nomadic peasant population clinging to slopes of bare hills. Were it not for the aura conferred by the three monotheistic religions on Jerusalem, which brought it a few occasional tourists from various parts of the world, Palestine would have been one of the most forgotten of Ottoman provinces, sunk in medieval sleep in the sun of the 20th century.

The nationalists of the states neighboring on Israel, whether they are in the government or in business, whernment or in business, whether Palestinian, Syrian or Lebanese, town dwellers or of tribal origin, all know that at the beginning of the century and during the British Mandate the marshy plains and stoney hills were sold to the Zionists by their fathers or uncles for gold, the very gold which is often the origin of their own political or commercial careers.

The nomadic or semi-nomadic Stone Age peasants who inhabited the frontier regions know full well what the green plains, the afforested hills and the flowering fields of today's Israel were like before. The Palestinians who are today refugees in the neighboring countries and who were adults at the time of their flight know all this, and no anti-Zionist propaganda - Pan-Arab or Pan-Moslem - can make them forget that their present nationalist exploiters are the worthy sons of their feudal exploiters of yesterday and that the thorns on their life are of Arab, not Jewish, origin.

LIES AND ILLUSIONS

It is only the young city-bred generation - and particularly those who went to school under the independent Arab League regimes - which is under the influence of the lies and illusions fostered by these regimes. Among them are recruited the regimes' employees, their mercenaries and their victims. They are the only ones who do not know their own real history as they do not know that of Palestine and of Israel. The special envoys of the British Empire - Lawrence and Philby, Clayton and Glubb, who came to prepare the seizure of the Near East by their country after the fall of the Ottoman Empire - revived for their own ends the ancient illusion of an Arab empire unifying all the Arabic-speaking peoples. The illusion had been buried for five centuries, while the Turk exercised absolute domination. These same specialists of a foreign imperial power instilled into the Moslem nationalists the idea that the Jews of Palestine and their national movement, Zionism, were the principal obstacles to the realization of the Pan-Arab dream.

Thus was born the idea of the Jewish thorn in the body of the Arab nation, which was destined to turn the Jewish people and later its national state into the permanent scapegoat, while the region's people suffered from the suffocating oppression - once foreign, but today national.

FEISAL AND ABDULLAH

After World War I and the fall of the Ottoman Empire the peoples of the Near East entered the international political scene, sending delegations to Versailles and the newly-formed League of Nations. There was no delegation representing the Arab nation, but many delegations representing the various national movements of the region's diverse peoples, including Jewish, Kurdish and Palestinian delegations.

England tried to set up Hedjaz's Feisal to rule over an imaginary Greater Syria. But after leaving him stranded, she imposed him as king over the Iraqi people, who 36 years later were to avenge themselves by the assassination of his descendants, the destruction of the foreign monarchy and the proclamation of a republic. Abdullah, as much a stranger to Palestime as Feisal was to Iraq, was assassinated in 1949 by a Palestinian for having imposed his authority on the Palestinian population of the West Bank of the Jordan River, with the help of England, who 28 years earlier had imposed it on those of the East Bank.

Since then, the real struggle of the Palestinian people is not against the Israeli scapegoat, but against the puppet kingdom imposed by England on the Palestinians' territory. Half of the British rule was destroyed in 1948, by the struggle of the Jewish forces and the creation of Israel. But the Palestinians not yet having reached maturity, passed from British tutelage to that of the heads of the Arab League, which since have not stopped using them for their own ends. In the Six Day War, as during its own war of liberation against England and the Arab League, Israel played the role of liberator of the Palestinians.

The Palestinian intellectuals of today, claiming they are waging a war of popular liberation against Israel, labor under the same illusions as did their forebearers who followed the Mufti and Kajukji. They could save themselves and become genuine liberators of their people by a correct assessment of the true historical meaning of the rebirth of Israel, the international conditions in which it was created, the real role of the Arab League and how its feudal and neo-fascist regimes serve the international petrol trust. It was England, the principal foreign force in the Near East at the time of the birth of nationalism, which for a quarter of a century attempted to neutralize the region's various national aspirations by pitting them one against the other.

PATH OF LIBERATION

The natural path of the liberation movements of all the region's peoples was alliance against a common colonizing enemy. But if England together with her rival and associate France, was able to deflect the course of history for a while, there was no colonial power of sufficient stature to change the course of history completely. Israel, which was slated by England with the connivance of France to become a sacrifice on the altar of their Arab policy, played and continues to play the role fashioned for it by history, of principal element in the social and political revolution in the Near East in the 20th century.

But the main cause of the antagonism between the Jewish liberation movement and those of the countries leagued against it resides in their own natures, that is in their internal elements. Colonial intervention constituted only an external element.

The Jewish national liberation movement, Zionism, was born and was nourished simultaneously in the most advanced European countries and in the most backward. In that fact resides the most specific aspect of Zionism. The middle class Jewish nationalists of industrial Europe brought to Zionism the highest level of scientific, political and social expertise. The lower middle class and working class Zionists of Eastern Europe, who from the beginning constituted the mass of immigrants, contributed the sophisticated revolutionary ideology of the 20th century, Marxism-Leninism, and the experience of two socialist revolutions in Russia, that of 1905 and that of October 1917. They had played an important role in both.

A number of Zionisms' socialist theoreticians were close collaborators of Lenin, who in his writings paid tribute to the revolutionary role played by the Jewish people throughout history. Coming onto the Near Eastern scene at the same time as the liberation movements of the other peoples of that region, Zionism was not only adult, but charged with all the power, the science and the universal experience accumulated by the Jewish people during 2,000 years of dispersion and persecution.

The banner of Arab nationalism on the other hand, was borne by an atrophied commercial middle class and by decadent feudalities bequeathed by the Turks to the French and the British. Educated first in Turkish and then in English and French schools, the nationalists of the Near East, like those of North Africa, could not attain that maturity which alone would enable them to play the role of liberators of their peoples and builders of their countries. When political independence came, not as a result of any great effort by the nationalists of these countries but, except in Algeria, as a consequence of international conditions after World War II, a new social class assumed the leadership of the nationalist movements of Egypt, Syria, Iraq and Algeria.

INFLUENCE OF FASCISM

Before World War II, the middle class fell under the ideological influence of Italian and, more decisive, German fascism. These converts today constitute the leadership of the present socialist regimes, which are in fact underdeveloped versions of classical national socialism. The absolute antagonism between the present national regimes of the Arab League and of Israel thus stems from their different natures and they will remain natural enemies.

Only the approaching end of the regimes of the League countries will permit the emergence of adults capable of liberating their peoples from economic and social subservience and of guiding them towards progress in peace with Israel and among themselves. To understand Israel's real role in the Near East, events must be seen in their essence rather than their form, in depth and not merely on the surface. This role can be seen clearly in the region's history following the birth of the various nationalist movements on the morrow of World War I.

Zionism established in Palestine its own national institutions from which later emerged its state institutions. On lands purchased from the Palestinian, Syrian and Lebanese feudal landed proprietors, in the name of the Jewish people, by the Jewish National Fund, it brought forth socialist farms - the kibbutzim.

The Jewish working class founded the first central trade union in the whole of the Near East, as well as various workers' parties stemming from international socialism, including the Communist party. These revolutionary institutions with their red flags, which appalled both the British administration and the feudal landed proprietors, resulted in the latter saving themselves from bankruptcy by selling their lands to the Jews. British officers in mufti and British administrators without official titles organized Arab opposition to Zionism.

A political and religious leader, the Grand Mufti, was appointed by the British High Commissioner to represent the Moslem population, face the Jews and act as a counterweight to the Jewish Agency. The feudal landed proprietors grouped themselves round the Mufti, Haj Amin el Husseini, in order to begin the struggle against Zionism. Bands of Moslem Palestinians attempted to destroy the kibbutzim and assassinate Jewish civilians on the roads. The kibbutzim and the Jewish working class therefore founded the Hagana, the first popular militia in the Near East, to defend their homes. It comprised men and women trained and formed by officers who had participated in the October revolution and then served in the ranks of the Red Army. One of them Yitzhak Sadeh, was to command the shock troops of the Israel Defence Forces during the War of Independence.

SELLERS QUEUE UP

The Palestinian opposition to Zionism did not stop development of the social, political, economic, cultural, agricultural, industrial and military basis for the future Israeli state. At the same time small and large landed proprietors continued to queue up before the offices of the Jewish National Fund to sell their lands at exhorbitant prices.

Meanwhile, the Palestinian mercenaries of the holy war against the Jews, having been hurt in the fight against the Jewish defence force, began struggling within against a liberal progressive middle class movement, directed by a lawyer, Fakhri Nashashibi, who was later to be assassinated for having sanctioned peace between the Jews and the Palestinians.

In 1933 Hitler came to power in Germany. By its racial anti-Semitism and its anti-Communism, German fascism provoked the rich Jewish industrialists and scientists of all types and the Jewish Communist workers to go to Palestine. By its aggressiveness, fascism strengthen the Jewish national liberation movement and accentuated its revolutionary character. At the same time fascism held out a friendly hand to the Arab nationalisms, to which all the young, mainly middle class, intellectuals of the Near East were rallying at the time. Their many delegations made their pilgrimages to Berlin during 1936. On their return they created organization copied from the Nazi model, each veiled by its own national colors:

The Syrian National Party born in the Lebanon, the Lebanese Falange was the Lebanese Maronite version, the Najada the Lebanese Sunnite Moslem version, the Syrian Iron Shirts, the Egyptian Green Shirts and lastly, the Panarab Moslem Brotherhood, created in Egypt with tentacles all over the Near East. Between 1936 and 1939 the Mufti and Kajukji waged their second holy war using Pan-Arab contingents with British technicians, arms and gold, and the Nazi ideological contribution.

On the eve of World War II when England feared a dagger in the back from the same Arab fascists it had mobilized against the Jews, it decided to stop the holy war in Palestine outright.

Yet, while sending the Mufti, Kajukji and the clique of apprentice fascists of Panarabism to the arms of Iraq, England published its White Paper forbidding Jewish immigrants fleeing Nazi persecution from all over Europe access to Palestine.

During World War II representatives of the various nationalisms of the Near East divided into a minority faithful to British imperialism, among whom was Nuri el Said, and a large majority which went over heart and soul to Hitler's Germany. Those who did not reach Berlin to lick the boots of the master, did not stop doing so in their prayers. At this very same time the Jewish people together with the Communists and the Soviet Union bore the main brunt of the war against fascism and paid the heaviest tribute to victory. In the Near East the Palestinian fraction of the Jewish people remained the only solid base against the common enemy of the whole world and supplied the region's only contribution to the Allied war effort.

If lies and stupidity could kill, then the Mufti, Nasser, the Ba'ath clique, their colleagues in Iraq, of Algeria, of Tunisia and Mr. Gromyko, who today supports them in the U.N. after having condemned them in 1948 under the orders of Stalin, all these people would have been dead for deviating from the truth and treating the Israelis as fascists and attributing to Israel the role of a creature of imperialism.

Between 1945 and 1948 the Zionists and the Kurd Barazani alone unleashed a war of national liberation against England. Besides its 125,000 soldiers England mobilized against the Jewish people the League of the Near Eastern nationalists, feudal, decadent and spineless middle class men, underdeveloped fascists, German prisoners of war - the rehabilitated Mufti and his creature Kajukji and . . . Glubb Pasha.

The Israeli War of Independence was also the national liberation war of the Palestinian people, but the latter, not yet being adult, allowed itself to be swindled of its independence and territory by the Hashemite Kingdom, the puppet institution of the British Empire, under the orders of the Englishman Glubb.

Israel's victory against England and the Arab League was not only a victory of Zionism, recognized by Stalin and the Communists of the whole world, but also a considerable contribution to the liberation movements of all the peoples oppressed by leaders allied with England against Israel.

Israel's victory over the Egyptian army in 1956 was a defeat inflicted on the foremost fascist regime in the Near East which had just then decimated the most alive and progressive forces of the Egyptian people by barbaric repression.

WHITE TERROR

The six-day Israeli destruction of all the armed forces massed on its borders by the league of Arab petrol kings and fuhrers was not only a Jewish victory. It constitutes a new contribution to the liberation of the Palestinian people, by the destruction of the military, political and psychological force of the little puppet king, who dances between the feudal despot of Arabia and the tottering despot of Egyptian fascism.

It is also a contribution to all the revolutionary forces of all the countries of the League, and a just punishment inflicted on the regimes which in Syria, in Iraq, in Egypt, in Tunisia and in Algeria have established a White Terror of neo-fascism against the Communists, the Kurds and the Christians of the Sudan.

Is Israel a thorn or a flower?

It depends for whom.

For the peoples of the Near East and of the league of regimes which oppress them, Israel holds the role which Cuba plays for the people of Latin America and the league of regimes which oppress them. Israel is a sword more than a thorn. A sword against which all the aggressiveness of these retrograde regimes comes to break itself and which thrusts itself each time more deeply into the flabby flesh of their League.

Is Israel a flower?

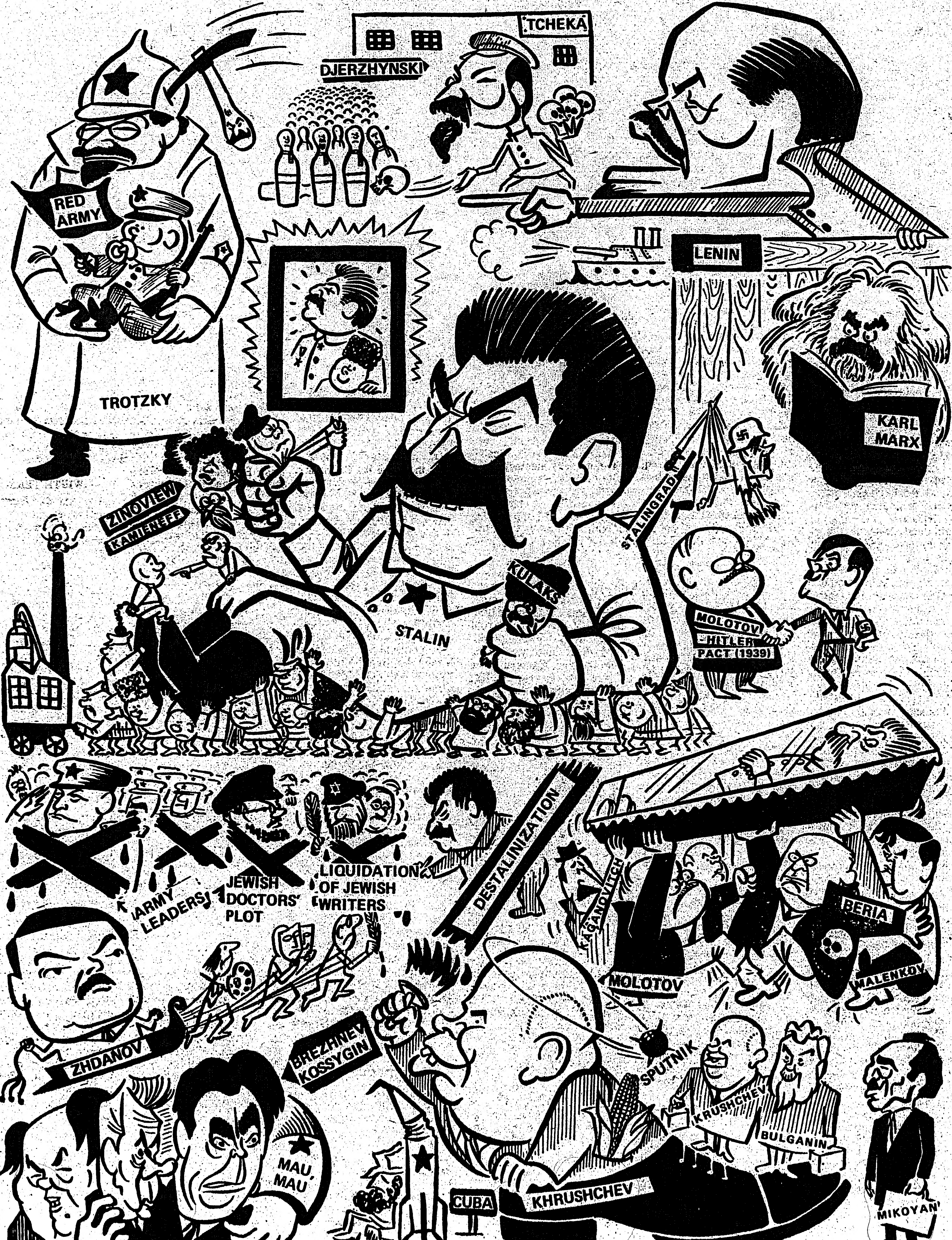
More a field of red flowers, constituted by the red flags of its kibbutzim as a permanent exhibition to the marvelling gaze of its neighboring peasantry and oppressed people.

(By arrangement with "Hayom").

THE PHARAOHS OF OUR TIME

**As In
The Passover
Had-Gadya
Story**

**...They Kill
Each
Other**


TCHEKA
DJERZHYNSKI
RED ARMY
LENIN
TROTZKY
KARL MARX
ZINOVIEW
KAMIENEFF
STALINGRAD
KULAKS
STALIN
MOLOTOV HITLER PACT (1939)
ARMY LEADERS
JEWISH DOCTORS' PLOT
LIQUIDATION OF JEWISH WRITERS
DESTALINIZATION
KAGANOVITCH
BERIA
MOLOTOV
MALENKOV
ZHDANOV
BREZHNEV KOSSYGIN
MAU, MAU
SPUTNIK
KRUSHCHEV
BULGANIN
CUBA
KHRUSHCHEV
MIKOYAN

Cartoon by Zeev, Haaretz, Tel Aviv.

THE PALAZZO IN BOGLIASCO

by Aryeh Eliav

UNTOLD STORY OF AN EXODUS

HOW NORTH AMERICAN VOLUNTEERS HELPED ISRAEL

The present chapter is from The Ship Ulua, published by Am Oved, Tel Aviv, in 1967. During the sombre days following World War II, the Ulua transported "illegal immigrants" from the shores of Europe to that of the Land of Israel. American Jewish volunteers sailed the ship to Marseilles, where Aryeh Eliav assumed command of it. His touching story tells of the small ship and the people in it on their difficult voyage to the port of Haifa.

Judah instructed me thus: "Go down to Genoa and meet our friend, Dr. Avidgor. He'll help you find a suitable place on the Italian Riviera, somewhere between Genoa and Spezia, where we can settle a few hundred people. From there they'll sail the sea. The place must be suitable for habitation, supplies and arms, acting as a port for immigrant ships."

Dr. Avigdor was an assimilated Jew, a shipping agent of experience and highly respected in Genoa. He had come to sympathise with our aspirations. Genoa, with its lights and shadows, spread before Dr. Avigdor like the palm of his own hand.

Dr. Avigdor's office was situated in one of Genoa's picturesque alleys in the best district of the old port which had flourished in the Middle Ages. He received me in his tastefully furnished room which was full of antique sea-charts and artfully made bronze ships' lanterns.

"Dear Signor Arturo", he said, "you must find and hire one of those princely villas, or one belonging to a millionaire, who used to build soundly before the two great wars, when the world was still sane. Such villas are scattered between Genoa and Rapallo; many of them have private harbours. If you give me a few days, I'll be able to give you more details."

I stayed in a nearby hotel where I registered as a travel agent. Two days later I contacted Dr. Avigdor.

"Signor Arturo, I believe I've found the right thing. A few kilometres from N . . ., on the sea-shore, near the small village of B . . ., a Palazzo belonging to Count A . . .'s family. He was one of Genoa's noblemen in the last century and very rich. He built his Palazzo over a small estuary. The Palazzo, the large garden surrounding it, and the estuary, all belong to the old widow, Countess A . . . . Her two sons were killed in the war. She is now living in the porter's apartment near the Palazzo. The building is in bad condition, having served as the German naval headquarters during the war. But, of course, there is no demand for the glorious ruin."

We travelled in a small Fiat belonging to Dr. Avigdor to see the Palazzo. We travelled along the beautiful winding Riviera road towards Rapallo for about fifteen kilometres, past the lovely holiday village of N . . ., till we reached B . . ., a tiny village clinging to a green mountainside above the blue sea. The houses were built on both sides of the tortuous road. At the southern end of B . . . Avigdor slowed down.

"This is the Palazzo."

A stone wall with thick shrubbery, a heavy iron gate beautifully decorated. On the right a two-storeyed, small stone-house, and beyond the house a large garden which had once been carefully tended. An avenue of tall, elegant cypresses, and at its end the Palazzo, fourstoryed, built in heavy ashlar.

"At the back of the house", explained Avigdor, "there is a private, deep, navigable harbour. The Countess lives in this small house, here."

I returned to Milan the same day.

On the morrow I returned to Genoa in an "American" army jeep, the product of our special workshop which contained army vehicles of all kinds for all purposes. I was smartly dressed in khaki, carrying the insignia of the 'Joint' on my shoulders (the Joint is a famous American Jewish charitable organization. During the war the Joint workers held a military status. Later, they were dressed like them when the need arose).

On a bluish spring day, shortly before lunch, I parked the jeep near the Palazzo in B . . ., then pulled the heavy door-bell twice. A fat peasant woman came out of the porter's house and asked me what I wanted. I said I was an American officer and wished to speak with her mistress. She asked if I would be prepared to wait a moment, to which I consented. She came back to say the Countess would be glad to see me.

The old Countess occupied the second floor of the porter's house. I was led to a dark room, full of old, heavy furniture, remnants from the good days of the Palazzo. The old lady walked towards me from her chair. I rose respectfully.

Countess A . . . was about eighty, tall and thin, with a pale, deeply wrinkled face. Her eyes, which once upon a time had been blue and beautiful, now appeared weak and watery. She wore a long, black lace dress, and all her appearance declared: "I am a noblewoman, neither my present state nor my appearance will alter the fact."

I introduced myself as Captain Keller from the USA and told her I was looking for billets for my unit which was stationed near Milan, where the men could live, rest and swim in the sea in the summer months. I said that I had been told in Genoa that her Palazzo was one of the most beautiful in the area, and having seen it, I was happy to confirm it.

I spoke in my "elementary" Italian which, here and there, I elaborated with Anglo-American phrases for the sake of decorum.

"My dear Captain," replied the Countess, "this house, built by my husband, was our home for thirty years. We had houses in Rome and in Genoa, but this was our favourite. It has been deserted for ten years since my husband's death. First I lived here. My family lives scattered, elsewhere. Then the Germans came, requisitioned the house and settled in it. I was forced to move to Genoa. When the war ended, I came home. I found it destroyed and neglected. If you have money to repair it a little, you will be rewarded with one of the most beautiful houses, situated in its own garden near a wonderful estuary. You will find what you are looking for here. The repairs will be at your expense. The rent will be low."

I asked permission to look over the house and garden. It

UNDER SOVIET RULE
CHAGALL'S WANDERING JEW

was readily granted.

"I'll get the porter to accompany you", she said.

The porter, a jolly peasant, was a fat, talkative man. He joined me. We walked along the cypress avenue and entered the Palazzo.

The Palazzo was built in a severe, simple style. Not at all a show-piece. It bore witness to its aristocratic masters. The ground floor contained a number of large rooms and a glazed veranda overlooking the crescent-shaped estuary below. There were many rooms on the three upper floors; they were square, large, and spacious. In the cellar there was a huge kitchen and many food stores.

The Palazzo was in a deplorable condition. The porter told me it had housed officers of the German navy. When they had departed, they had left destruction behind, having smashed and burnt furniture and removed all valuables. For a long time nobody dared enter the Palazzo, because the Germans had spread rumours that they had mined it. The Palazzo satisfied my requirements completely. It could house some five hundred people easily. I asked the porter to show me the garden and the estuary.

The large garden had been neglected for many years. Trees and shrubs grew wild. But it was still possible to walk on the white and red paths which led to shady corners of rare beauty. There were dry fountains here and there. We descended some narrow steps to the small, deep harbour. It was a miniature harbour, in the shape of a horse-shoe, whose radius was no more than twenty metres. Whitish rocks sheltered it, and a narrow strip of clean white pebbles skirted it. The water was deep blue. The colour was heightened by the overhanging cliffs. I wondered how deep the water was and asked the porter.

"Very deep. You can jump from the top of the cliff without fear."

The harbour, too, enclosed and well protected, pleased me.

"Madam, yours is one of the loveliest houses I've ever seen. It is true that it is in a terrible state. My unit will have to spend much time and money before it is fit for habitation. But the place is so wonderful, we'll do it. We shall take the house, the garden and the harbour if you agree—for one summer."

I suggested that we should include the house she now occupied in the contract, explaining that there would be many soldiers, and "perhaps also refugees cared for by the American army", so that our presence would inconvenience her because of the noise. It would not be too hard to find accommodation for her and the porter elsewhere. We would, of course, pay for everything. She agreed to my suggestions at once, willingly. The price she had quoted was suitable and I paid a large deposit on the spot. It asked when I could bring the "advance-party". She answered: "In a week".

I returned to Milan via Genoa, where I stopped to instruct Dr. Avigdor to prepare the lease at once.

I went back to the apartment in Villa Umbria to report to Judah. We decided to go down in a week with the "American" advance party. Judah suggested that I take Zorik and Malik with me.

They were staying at the base of the "Mossad" (institution) in Magenta, near Milan. They were ready for the job. We planned to get the Palazzo ready for the immigrants, to clean and repair it and make it fit for human habitation. In addition we needed to provision the place for future arrivals.

Zorik settled in our "American" jeep. He was an excellent driver, fast and daring and possessing a sixth sense for driving. He had arrived recently, having served in the British Army for a short time before volunteering to work for Aliyah Beth. Zorik was the second son of Deborah and Shmuel Dayan from Nahalal, and Moshe Dayan's younger brother. His was an admirable character, full of contrasts and rather special, a lone wolf among us. Big and strong, with a powerful neck and curly hair, he had a prominent nose and merry eyes. He was wild in his ways, unpolished in appearance, but his soul was that of a poet. He wrote poems to his girl-friend at home which were full of sensitivity and appreciation of beauty.

Malik was the youngest among our sailors in Italy. Medium built, thin chestnut hair, eyes always smiling. He was full of energy, relaxed, always ready. He was very keen to belong to the "group", wanted to be a veteran among us.

The three of us left for Genoa. I had enough money in my pocket, in dollars and in lire, for the rent of the Palazzo and its improvement. We loaded three camp beds onto the jeep, sleeping bags and our personal belongings. We also carried signs in English and Italian, announcing the "Rest Camp". We intended fixing them on the Palazzo walls.

We had two weeks of hard work ahead. Then the first batch of immigrants would arrive at the Palazzo to await their departure.

We reached the Palazzo and I signed the contract with the old lady. She was ready to leave. We allowed the porter to stay for the time being. His family helped us recruit scores of workers from B . . . to do the repairs, above all electricians and plumbers. It was necessary to revive the water system and the lighting. Much dirt had accumulated over the years. We cleaned the place thoroughly and decorated it. We were very busy. Everybody in the village was pleased with the work; it was the time of post-war recession and unemployment in Italy. Tourism had not yet begun. Most of the British and American troops had left. The Italian Riviera felt the hardships more than the rest of the country. Our had opened an "American" rest-camp in B . . . and asking him, against payment, to reopen the postal services, including the telephone in the Palazzo, to enable me to communicate with various units and my headquarters. The letter did its job. Even more did my payment in advance for one year. We were given "top priority". A few days later we were linked by telephone.

Step by step we explained to the porter and to a number of people in the village that we looked after orphans, refugees and displaced persons for the American army. In our rest camp we would give war refugees a chance to rest and swim in the gorgeous estuary of B . . . . At the expense of the Americans they would be given an opportunity to enjoy the summer after all their tribulations.

Malik tested the depth of the water in our private harbour and found it adequate for accommodating large vessels. Craft of 500 tons were large in our eyes. An order from Judah came by telephone direct from Milan, telling us to prepare for a few hundred people who would arrive from Turin in the north, stay with us for a while, then leave B . . . and sail south to "Siberia" when warned. "Siberia" was the name given to our large embarkation camp which was then being built in haste at the mouth of a river south of Spezia. Four or five immigrant ships were to sail from there one after the other. The Palazzo was to serve as their transit camp.

No sooner had Judah hung up than a messenger arrived with urgent orders of a different nature altogether. A convoy of "Rehesh" would arrive at night from the French Riviera after a special assignment in the south of France. A few days earlier the "Rehesh" people had had a grave setback. The Allies had discovered and requisitioned their store of arms. The arms were from a British arsenal and included Bren-guns, submachineguns and rifles. The arms had been delivered to a police station near Marseilles to await the arrival of the British. "Young Simeon"--who was none other than Isaac Levi, an older member of "Rehesh"--arrived in Marseilles in a "British" army convoy. He presented the commander of the French police station with a letter demanding the immediate delivery of the stolen arms. Now the convoy was on its hurried way to Italy, to dump the arms and store them in our Palazzo.

Zorik and I waited for them near Genoa in our jeep. As arranged, at eight in the evening, a "British" jeep approached us. I recognised Simeon dressed as a British officer by the light of the lamp-posts, and Yohana, his driver. I walked to them.

"We're going back at once", said Simeon in English.

The jeep turned round. A few minutes later it returned, followed by four "British" lorries, which were covered.

Zorik started our jeep. The convoy followed us fast, through Genoa to B . . . until it was swallowed in the darkness of our garden. The men, in RASC uniforms and exhausted after the long drive from Marseilles without a stop, jumped from the lorries. We worked till the small hours. The cargo was unloaded and stored in the deep wine cellars of the Palazzo. The boys ate hastily. Before dawn they took their leave of us and turned north. A few nights later other lorries arrived at night, loaded the arms and disappeared. They transferred them to one of our arsenal dumps in the east of Italy.

Two days after our cellars had emptied, the first lot of immigrants arrived on the night train--they were the orphans from S . . . -- with "Old Simeon".

"Old Simeon" is Shabtai Lozinski. He was an unusual man. He was acting as a "Zionist Delegate" no longer young, about fifty. Among us, mostly in our twenties, he seemed old in every sense. A veteran settler of Atarot, near Jerusalem, the hard labour in the fields over many years had left its mark on him. Very thin, muscular, deeply lined the sun and wind of Jerusalem mountains.

Immediately after the war, many people arrived from Eretz Israel. They were our delegates, whom we scathingly named "Zionists". They were mostly members

(continued on Page 17)

THE PALAZZO IN BOGLIASCO

(continued from Page 16)

of settlements and co-operative villages belonging to various ideological streams. Their task was to organise and prepare the Jewish refugees for the actual move, then hand them over to the "Organisation". In fact, theirs was a vital task. We would never have had the strength or patience to deal with thousands of Jews before their arrival in the embarkation camps. But between us--the underground, those experienced in organising the transit, the obtaining and preparing of the boats, the commanders and the sailors and signallers--and those "civilian" delegates from Eretz Israel, there was, naturally, a certain antagonism. We took great care to keep them out of our territory and secrets. As soon as the people were ours and ready to sail, we kept those delegates at arm's length. There were, however, a few exceptions, above all "Old Simeon' .

It was impossible to mock at Simeon. We, the young cynics, harboured a quiet admiration for this man. We knew he burnt himself out in his work for the refugees. He was completely absorbed in it, tirelessly, ceaselessly, from morning till night. Nor did he select his duties, whether small or large. Anything that advanced the goal--the saving of Jews and their transportation to Eretz Israel--was of primary importance to him. He was prepared, and I suspect that he did it secretly, to polish our boys' shoes, was ready to take orders from anyone, about anything, so long as it helped his ideal. He sought no honour, only to work ceaselessly for his purpose.

We had known about the children of S . . . . It was an institution founded by soldiers of the Jewish Brigade in Italy at the end of the war and absorbed the many orphans who had rotted in camps and convoys. They were experienced victims to the Holocaust, frightened and insecure. These miserable chicks had been gathered with love by young teachers such as Moshe Zeiri and his friends in the Brigade, while the officers closed their eyes to food and clothing which had "disappeared" from the stores. Thus they fed, clothed and educated the children in the beautiful Italian village of S . . . .

"Old Simeon" was in charge of a hundred boys and girls who had been in S . . . for over a year, aged between thirteen and seventeen. He claimed that they were ready for immigration and had worked hard to get them places in the queue.

They arrived at the Palazzo by train late at night. We waited for them in the small station of B . . . . They alighted quickly and filed into lines. We left for the Palazzo in military order.

In the few days of their stay with us, the Palazzo was alive with fun and laughter. They were forbidden to leave the garden, but within the limits of our domain they were completely free, and were allowed to swim in the miniature harbour under supervision. The kitchen functioned perfectly, we had plenty of food, and cleanliness in the rooms, as well as in the community halls and gardens, was insisted on.

"Old Simeon" would be the first to rise. A veteran farmer, his hands were full at dawn. He helped to light the stoves in the kitchen, then walked among the sleeping children to see that they were well. He never stopped working all day, like a brooding hen. The children loved him instinctively, treated him as a father. He was the link between us, the "soldiers" (slightly hard and practical) and the youngsters. They sensed his love, felt safe with him.

Instructions reached us from our forward base, "Siberia", to send the children there by the night train. The

(continued on Page 19)

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KING HUSSEIN'S OWN STORY

(continued from Page 13)

ed as fantasy, helped to create confusion. When our radar showed aircraft flying from Egypt to Israel we were convinced that they were from the U.A.R. air force. In fact they were Israeli bombers returning to their bases from Egypt!

The first telephone call from President Nasser since the beginning of hostilities came just after the Israeli raids on Amman airport on Monday, June 5. He asked us to gain as much ground as possible in order to beat the U.N. cease-fire order, "because," he explained, "I have learned that the Security Council will intervene this evening to end the conflict." Not for an instant did I suspect the weakness of Nasser's position.

At 14.30 hours the Israelis withdraw after having literally pounded our airbases, the only ones we had: Amman and Mafraq. Their main objective was to render the runways unserviceable. At the same time Israel dealt with our Hawker Hunters.

Most of our planes had returned from their mission over Israel. They were refuelling. Before they could realize what was happening our pilots saw their machines pulverized on the ground. Two of them were still in the air and engaged the enemy. In spite of our pilots' heroism our brand new air force was now out of action.

That evening at Mafraq I collected the 14 pilots who remained and told them: "All our machines have been destroyed. You are going to leave at once with the technical personnel to offer your services to Iraq before the battle is over." I organized their departure myself by military bus.

During the whole of that first day, Monday, our long-range batteries pounded the area around Tel-Aviv, where there are several military installations and Lod airport. However, a tactical error in the movement of our tanks cannot be passed over in silence; the consequences were as disastrous as the loss of our air force.

The first manoeuvre, at 13.00 hours, consisted of moving the 40th Brigade from the north to the south to replace the 60th which was defending the region of Jericho. At 12.40 hours Riad had decided to send the 60th to Hebreon to advance towards Beersheba, the largest Israeli tank base. The initial purpose of this movement was to operate a junction with the first Egyptian forces who, in principle, would shortly be reaching advanced posts in the suth.

We counted on the Syrians to replace our 40th Brigade and reinforce the northern front. Actually it would have been wiser to leave our tanks in place as we knew Israel would not miss the chance of this opening to effect a circular movement by the north and so isolate the Jordan's banks.

As soon as they received their new orders from Riad, the 40th set off towards the south with no air cover, which we could no longer provide, and therefore continually harrassed by the Israeli air force.

By the time the 40th finally arrived in the region of Jericho the Iraqi Brigade, accompanied by the Palestinians, was painfully trying to advance from Mafraq towards Irbid and Jarash to take up positions in the valley which badly needed strengthening. The Iraqis did not reach the Jordan valley until the end of the battle, but in what a pitiful condition.

As to our 40th Brigade, it succeeded in relieving the 60th within Jericho and on the surrounding hills.

At the same time the Israeli armor, supported by their air force launched an important offensive on the northern front in the region of Jenin where we had only the Khaled Ibn El Walid Infantry Brigade and a squadron of Patton tanks which, of course had no air cover. We pushed the Israelis back several times. Seventeen Israeli tanks were destroyed and the force began to withdraw. Seeing this, our tanks rashly left their positions to chase them. A very serious mistake! They had barely emerged into the open when they were attacked by the Israeli air force. The entire squadron was destroyed, and little remained of the infantry brigade by the time the cease-fire was imposed.

THE NIGHT IS HELL

General Riad appealed to the Syrians to relieve the Israeli pressure in the north. They replied that they could do nothing, giving the excuse of not having air support.

At 19.15 hours General Riad sent a message to the Chief of Staff of the United Command, General Fawzi, telling him the enemy had penetrated the area of Jenin, in the direction of Nablus, and that the situation there was critical. We urgently needed Syrian and Iraqi air cover in this sector.

In desperation, at 20.45 hours he ordered the 40th Brigade, which was fighting in Jericho, to return to the north. The 60th was to hold its position and send a few units to Jerusalem around which the battle was at its height. At 21.30 hours that Monday, the 40th Brigade abandoned Jericho and rushed to the north, from where it had come. It advanced to 25 miles an hour beneath a storm of Israeli rockets. When these tanks reached Jenin they threw themselves into the battle without even taking time to re-fuel.

From Monday evening tc Tuesday morning I spent my time going from post to post, the Headquarters, the air bases, the front lines; everywhere my soldiers were fighting.

That night was hell. It was as bright as day. The earth and the sky were lit by flares and the practically uninterrupted explosions of the bombs which the Israeli planes dropped incessantly.

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THE PALAZZO IN BOGLIASCO

(continued from Page 17)

hour drew near. It was the last evening. The train was due in B . . . at nine. After a quick supper, the boys were lined up for roll call. One of them began coughing and choking. The cough grew louder. Simeon, who stood beside us, looked sadly at the boy, saying nothing. The boy was put to bed. Simeon sat by him while the cough grew worse. All our eyes were on the boy's face which had become blue in his efforts to control the cough. Finally he could not hold back any longer. A stream of blood spluttered from his mouth and nostrils, convering his face, neck and shirt. Simeon took a towel and wiped the blood off. The boy calmed down and lay back, motionless.

"He has galloping TB", Simeon told us apologetically. He knew we ought to be angry with him for including a sick child against regulations which strictly forbade it. "A doctor in S . . . examined the boy before they left and said that, if he reached Eretz Israel, he would die within two months. I had hoped that the disease would not attack him in the meantime and took the chance. I hope you'll forgive me."

The boy knew that he would not be allowed to join his friends. He covered his face with his small white hands and sobbed. Simeon said: "I cannot go with the convoy. Will one of you take the boys to "Siberia"? I would have to part with the children there in any case. I'll do it now, I must stay with the boy tonight or he will die of grief."

Simeon said goodbye. The convoy left the Palazzo. A doctor came and gave the boy a pain killing medicine, then went away. Simeon stayed with his small patient, stroking him and comforting him for a long time, till he fell asleep. Simeon did not leave him, fearing the boy would wake to find himself alone. He brought a camp bed and lay on it in his clothes. His calloused hand held the sick orphan's hand lovingly.

In the morning "Old Simeon" took the boy north. I never saw Simeon again. Two months later he was killed in a road accident on his way to one of our camps at night.

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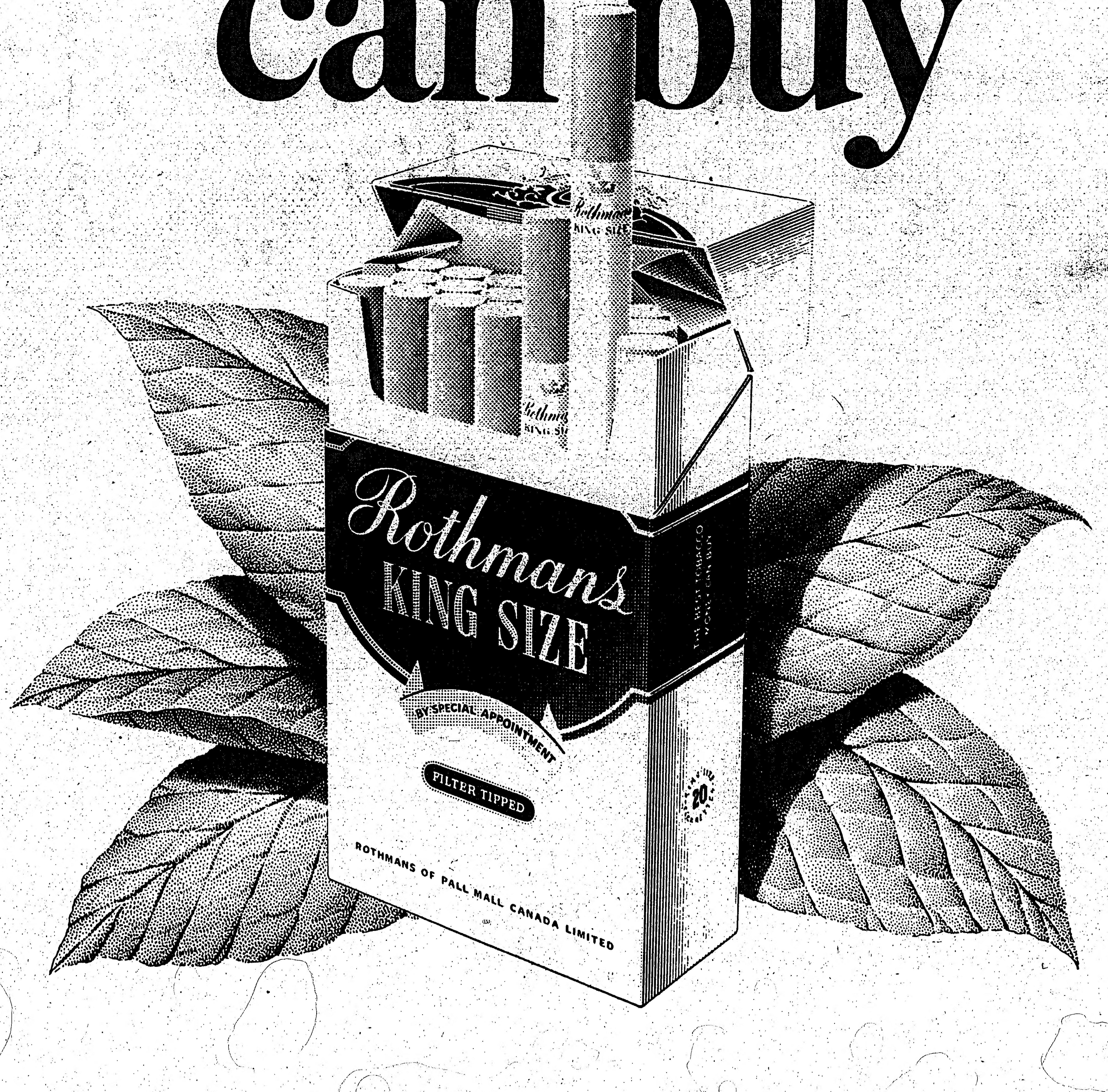
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